

THE PIONEER OF WISDOM

A NEWSPAPER DEVOTED TO THE GATHERING AND RESTORATION OF ISRAEL.

(PUBLISHED MONTHLY.)

"The Sceptre shall not depart from Judah, nor a Lawgiver from between His feet, until Shiloh come; and unto Him shall the gathering of the people be."—*Genesis xlix. 10.*

Vol. VII. No. 171.]

MARCH, 1893.

[PRICE ONE PENNY. BY POST 1½d.]

CONTENTS.	PAGE
Love is the fulfilling of the Law ...	225
Israel's Horn sounded at Notting Hill ...	226
Tram Car Incidents	227
Israel's Safety... ..	227
Notes from Canvassers	228
The Worm that Dieth not	231
Our Crumb Tray	231
They shall all be Taught of God	231
Hymns	232
Notices	233
Signs of Our Times, &c.	233
Christendom's Perplexity: Israel's Opportunity	234
Our American Columns	235
Am I a Child of Abraham? a Test... ..	235
Truth v. Heresy	236
A Few Contrasts	238
What is the Tenth Piece?	238
Sermon by J. J. Jezreel	239
Testimony of the Dying Thief	240

LOVE IS THE FULFILLING OF THE LAW.

THOU believest in the Lord Jesus Christ! Thou doest well. But remember the devils also believe, and tremble, which is more than many men do. Numbers will endeavour to excuse themselves under the cloak: "Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works? But if these things were not done with their eye single to Christ; if it were not the love of Christ alone which constrained them to come forth as ambassadors for Him, His answer to them will be: "I never knew you: depart from me, ye that work iniquity." The end is drawing near, the time when God will bring every work into judgment with every secret thing, whether it be good, or whether it be evil. Nevertheless iniquity abounds. We are apt to wonder and murmur because the Lord still permits evil to work its ravages among the children of men, but let us look on the other side, and behold the

long suffering and mercy of our God shown to rebellious man. Truly our God is love: His tender mercies are over all His works. He giveth the wicked space to repent, and when He cuts them off by death His mercy is manifest there also. The wicked oppress the poor, the needy, and the God-fearing man, but although that burden is grievous to bear, the Lord permits it that patience may have her perfect work, that he who trusts in God may be made perfect and entire, wanting nothing. This is a law written everywhere in the face of nature that bitterness enhances sweetness, that without darkness we could not have light, that to the hungry soul every bitter thing is sweet. We must be educated in the school of adversity for a complete manhood. "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for He that is higher than the highest regardeth, and there be higher than they." Yea, God will in due time manifest unto all men that He and He alone is the Creator. All His works shall praise Him. For His pleasure all things are and were created.

If then God bestows such love upon His creatures, how earnestly we should strive that our lives be consistent therewith. Faith in the sacrificial atonement of Christ, accompanied by repentance, will secure us freedom from the second death, will just enable us to escape the punishment in store for the impenitent, but thereby the love of God is not perfected in us. We may have knowledge, but it increaseth misery, and bringeth us under heavier responsibility; the knowledge may pass away. We may have faith, but saith the true child of Abraham: "Show me thy faith without thy works, and I will show thee my faith by my works." We may have a fiery zeal, appear unto men to fast, and have a great form of godliness; outwardly we may be washed white, and bestow all our goods to feed the poor; but though we

give our body to be burned, and have not charity, it profiteth us nothing. If any man love not the Lord Jesus Christ let him be anathema, maranatha.

Thou mayest not be a murderer; thou wouldst shrink from fornication and adultery; yea, on seeing one who has fallen thereby, thy loathing of these sins would be so great that in thy misplaced zeal thou wouldst be ready to hurl stones on the fallen one to extinguish him or her as soon as possible: thou art most studious to avoid uncleanness, lasciviousness, idolatry and witchcraft, but let this point be indelibly fixed on thy mind: if a man keep the whole law, and yet offend in one point, he is guilty of all. We have read this, we know the words by heart, but when we come to realise their full force how differently we shall look upon our brethren and sisters, how we should grieve to put a stumbling block before, or make sad, one of these little ones! But, you answer, they are so full of evil I cannot tolerate it; it is impossible to live at peace with them. Oh what a position to take up! Is it not akin to "come not near to me, I am holier than thou"? Granted that they still have a law in their members warring against the law of their mind. And so have we. But if it were otherwise how could we do a greater work than Jesus? How could we overcome the evil without, as well as that within ourselves? How could we hope for the promise: "Blessed are the peacemakers: for they shall be called the children of God"? If ye bite and devour one another, take heed that ye be not consumed one of another. Let the strong bear the infirmities of the weak. We cannot condone evil, but whilst hating the sin we can love the sinner, and may learn that love is strong, powerful in wise counsel and exhortation, and will overcome where all other means fail. Love is the fulfilling of the law. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself un-

seemly, and possesseth another great virtue: *is not easily provoked, thinketh no evil.* Spiritual pride is dangerous. If a man thinketh himself to be something when he is nothing, he deceiveth himself. Are there envyings among you? Remember, the little rift within the lute, slowly widening, makes the music mute. Instead of wrath, hatred, variance, emulations and strife, should we not rather seek the unity of the Spirit in the bond of peace? A wise man said: "Hatred stirreth up strifes: but *love covereth all sins.*" How? by cloaking those sins? Nay, but: "if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; *considering thyself, lest thou also be tempted.*" Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love it would utterly be contemned. Though many may despair of the certainty of its operation, their lack of faith will testify against them to their shame. Let us love not in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him.

Can we afford to neglect this exhortation: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind? Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." So shall we find favour with God, and press on towards immortality. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." Here is the key to unity and happiness, here is the standard which will measure the true children of Abraham, the peace of God which passeth understanding. "These things have I spoken unto you, that my joy might remain in you, and *that your joy might be full.*" Act otherwise and you mar your usefulness, you stand condemned, and instead of being an ambassador for Christ, instead of gathering, you scatter, and become as one that troubleth Israel. The vision is made plain upon tables, that he who runs may read: "By this shall all men know that ye are my disciples, *if ye have love one to another.*" Then seek the Lord for strength that ye may comprehend the will of God, that ye may know the will of Christ which passeth knowledge, that ye may be filled with all the fulness of God.

But it is a hard task to return good for evil, to bear the wrong with bowed head, to avoid self-justification when charged falsely. Yea, all the command-

ments of God are hard sayings when we are unwilling to come into subjection to the mind of Christ, when we kick against the pricks. If the yoke pains us it is not the fault of the yoke, but our one-sided walk. If the road appears too narrow it is because we have not room to pass with the load of evil by which we are encumbered. If our peace with God is marred, it is through some deficiency in ourselves. Nothing stands in the way of a man save his own shortsightedness. Why, if ye only love them which love you, what reward have ye? Do not even the publicans the same? Love worketh *no ill* to his neighbour: therefore love is the fulfilling of the law, and will further enable us to do good against that which the law condemns, and so fulfil the law of Christ. God's elect, His firstborn, the Bride of Christ will accomplish this, not of themselves, but by and through the strength of Him who worketh in them both to will and to do of His good pleasure. A seed shall serve Him, a remnant who will keep the word of His patience. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

ISRAEL'S HORN SOUNDED AT NOTTING HILL.

IT is a difficult matter to canvass many of the business quarters, or the more densely populated portions of the great metropolis, but that the message of redemption might be brought more prominently before the notice of its 5,000,000 inhabitants, large meetings have been held from time to time in the different parishes. On Sunday evening, Feb. 19th, our London members visited Notting Hill in force, and were happy to greet a very attentive audience which filled Ladbroke Hall to overflowing. Everything went off well, a large quantity of our literature was sold, and many earnest inquiries were made at the close of the meeting. We append a report of the first address delivered. Hope to have space to print the others in next issue:—

Text: "Set your hearts unto all that I testify among you this day, which ye shall command your children to observe to do all the words of this law. For it is not a vain thing for you; because it is for your life, and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it."—Deut. xxxii. 46, 47.

It is a common saying throughout Christendom that the law was taken out of the way for them. And this is quite true. It was removed during the time of the Gentiles, being a burden too great for them to bear; it was for their sakes nailed to the cross, that they who were living without hope and without God in the world might be brought nigh through the blood of Jesus Christ. He left the cohorts of the glorified to come to this earth to suffer and to die, to give His life a ransom for all; for we are not our own, we are bought with a price; He is

the sacrifice for the sins of the whole world. For nearly two thousand years the call has been heard: "Come unto me all ye that labour and are heavy laden and I will give you rest." Many have responded to that call, coming to Him with the prayer of the publican upon their lips, and have received rest, saying with the Psalmist: "I will render praises unto Thee, for Thou hast delivered my soul from death." All can say this who have accepted Jesus as the propitiation of their sins echoing also the testimony of the Apostle Paul, who says: "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day." Theirs is a glorious hope; they enter into the joy of their Lord at the first resurrection, changed in a moment from their corruptible house to an incorruptible, to a glory undefiled that fadeth not away. But is this all your hope in Christ? There is a much greater glory to be obtained now at the end of time, a glory God has reserved for His people Israel whom He will gather from the four corners of the earth. Having come to Jesus and received rest by forgiveness, they will seek for the thorn in the flesh, the evil in the blood, to be removed; that their bodies may not receive the wages of sin but obtain life eternal, life that never ends. This is not gained by faith alone, for faith without works is dead; if we wish for our mortal bodies to be changed to immortal we must keep God's law as well as the Gospel, for the time has come, spoken of by Isaiah, when the nail which was fastened in the sure place shall be removed and the burden which was upon it be cut down and fall, for the mouth of the Lord hath spoken it. Jesus is Israel's pattern and guide, and He came not to destroy the law and the prophets but to fulfil; and they are His brothers who know the will of the Father and do it. If we wish to be made like Jesus in immortality, to escape death, the great enemy of God and man, if we desire to be ransomed from the power of the grave, we must take the yoke of Christ upon us and learn of Him; we must keep the commandments of God and have the faith of Jesus. Israel will know that this is not a vain thing, but that it is for their life; and it is not the sayer but the doer that will be justified. The time is here for the Deliverer to come from Zion and turn away ungodliness from Jacob, for "this is my covenant unto them, saith the Lord, when I shall *take away their sin.*" Not only forgive their sin, but take it away. Although with the Psalmist we can render praises unto God for delivering our souls from death, thereby obtaining an entrance into the heavenlies in Christ Jesus at the first resurrection, let us seek to have our feet kept from falling that we may walk before God in the light of the living, that these our vile bodies may be changed and fashioned like unto the glorious body of our Lord Jesus Christ, to overcome all evil and sit down with Him on His throne; as He also overcame and is set down on His Father's throne. It is the will of God that we should offer ourselves a living sacrifice, body, soul and spirit, upon the altar of faith, and this is our reasonable service. Let us seek for God to work in us to will and

to do according to His good pleasure, that our bodies may not be handed over to Satan for the destruction of the flesh, but ride triumphantly over sin and the grave. This is the glory reserved for the 144,000 of Israel, the children of the saints. Jesus said unto His disciples, "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit and that your fruit should remain—remain unto His coming; for the Lord hath looked down from the height of His sanctuary, from heaven doth the Lord behold the earth to hear the groaning of the prisoner, and to loose those that are appointed to death." (Psalm cii. 19, 20.) No man knows who these people are, but known unto God are all His works; He that scattered Israel will surely gather him and keep him as a shepherd doth his flock. He will, He says, have a willing people in the day of His power; and the promise is: If ye be willing and obedient ye shall eat the good of the land, which is to inherit immortality, the life of the body. Give ear then to the words of our text, and seek for Christ to do the work in you; "Set your hearts unto all that I testify among you this day, which ye shall command your children to observe to do all the words of this law. For it is not a vain thing for you, because it is for your life and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it.

TRAM CAR INCIDENTS.

A ROMAN Catholic priest, standing beneath the stair of my car, noticed a PIONEER OF WISDOM lying on the inside seat, and having nothing else to talk about, his conversation turned on the paper. He remarked: "I remember, when I was among the Rocky Mountains in America, watching a sunset. A gentleman came up behind and offered me a book for sale, with a trumpet on it just like that," pointing to an old paper.

"And did you buy it?" I queried. He seemed a little surprised, but answered "No."

"Might I offer you the work again?" I continued, and drew his attention to the *Roll*.

He took a copy, and then told me: "Whenever I meet with anything like this outside the true church I take it to" (here followed a number of names) "and ask what they think of it. If they advise me to read it I do so, if not, I leave it alone. These men are in a better position to judge for us, being well grounded in Greek and Hebrew."

"You may be content to act thus," I replied. How strange it does seem that men are so ready to lean on arms of flesh, bruised reeds like themselves. The remnant of Israel will seek counsel from God and His word, having faith in His promise: "This is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws in their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people."

A young man who is employed in the Edinburgh Royal Infirmary was pleased to purchase a paper, and as he did so remarked:

"How did you know to offer me this? I am very much interested in the Jews. Do you know many in Edinburgh?"

There is a common mistake about the restoration of Israel, some thinking that it has to do with the Jews exclusively. The Jews are only the descendants of two tribes, Judah and Benjamin. The other ten are scattered amongst the Gentiles. The Lord said through His prophet Ezekiel: "I will scatter thee among the heathen, and disperse thee in all countries, and will consume thy filthiness out of thee. And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the Lord." (Ezek. xxii. 15, 16.) For "it shall come to pass that in the place where it was said unto them: Ye are not my people, there it shall be said unto them: Ye are the sons of the living God." (Hosea i. 10.)

I was pleased to sell a Sermon of the *Roll* to one of the Post Office officials, who saw it advertised on the car window, and wondered why it was not in the newspapers. I sold another to a postman who is now taking the PIONEER regularly. A few other subscribers have ceased to take the paper; they did not seem to catch the drift of its teaching. The glory of the kingdom of God is not seen on the surface; it requires that a man should dig deep into "the Word," and have his foundations established upon "the Rock," Christ.

Another driver is rejoicing over the PIONEER. "Never read anything I liked so well in all my life," he said, and is rejoicing over the hope now revealed to Israel.

ISRAEL'S SAFETY.

"THOU, O Lord, tookest Israel from among all people for a perpetual inheritance." (Esther xiv. 5.)

"If thou hast appointed to save Israel, there is no man that can gainsay Thee. . . . Despise not the portion which Thou hast delivered out of Egypt for Thine own self." (Esther xiii. 9, 16.)

"In the division of the nations of the whole earth He set a ruler over every people; but Israel is the Lord's portion." (Eccles. xvii. 17.)

"O Lord, have mercy upon the people that is called by Thy name, and upon Israel, whom Thou hast named Thy firstborn." (Eccles. xxxvi. 12.)

"The days of the life of man may be numbered; but the days of Israel are innumerable." (Eccles. xxxvii. 25.)

"O Israel, happy are we: for things that are pleasing to God are made known unto us." (Baruch iv. 4.)

"One shall say, I am the Lord's (Christendom); and another shall call himself by the name of Jacob (Judaism); and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." (Isa. xlv. 5.)

"The people shall dwell alone, and shall not be reckoned among the nations." (Numbers xxiii. 9.)

"God is not a man that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it?

or hath He spoken, and shall He not make it good? Behold I have received commandment to bless; and He hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them." (Numbers xxiii. 19-21.)

"Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought?" (Numbers xxiii. 23.)

"O that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad." (Psalm xiv. 7.)

"The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure." (Psalm cxxxv. 6.)

"Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." (Isa. xlv. 4.)

"Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel." (Jeremiah li. 5.)

"Thus saith the Lord God; although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." (Ezek. xi. 16, 17.)

"I say then, hath God cast away His people? God forbid. . . . God hath not cast away His people which He foreknew." (Rom. xi. 1, 2.)

"Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." (Rom. ix. 27.)

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. xv. 1.

The choicest, though the rarest flower
This bleak, this barren world displays,
Is a true friend who wields the power
To light our path with cheering rays.
To shed a smile upon the sad,
A word of comfort in distress;
To make the drooping heart more glad,
The sum of sorrow to make less.
O'er this world's troubled billows then,
May we thus walk, and whisper peace
To weaker brethren alway: when
From earthly cares they seek release.
Lift up the hands that feeble are
From rowing hard 'gainst wind and tide;
Our sympathy in sooth goes far,
Like oil, to make the storm subside.
Though human friends like Jonah's gourd
Prove but a merely transient shade;
Go, cast thy burden on the Lord!
He will sustain, nor e'er upbraid.
Relation's ties may bind for years,
And then grow slack and loose their hold;
This friend sticks closer, said the seers
Of old, nor does His love wax cold.
Though chequered be our mundane lot,
From past to future He's the same;

Whate'er our life may seem to blot,
 Doth blend for good, is Paul's great claim.
 Still trust in Him what fate betides ;
 A sparrow's fall ne'er 'scapes His ken :
 His purpose see He doth not hide :
 Sore travail hath He given to men,
 That they the benefit sublime
 From chastisement (His rod of love),
 May reap ; e'en holiness divine :
 And profit from its presence prove.
 The sunbeam gilds the sable cloud ;
 His rainbow gleams in darkest storms ;
 Though oft He speaks in thunders loud ;
 Mercy His judgments still adorns.

Notes from Canvassers.

NEWCASTLE-ON-TYNE.

"252, Mill Lane, Arthur's Hill, Newcastle.— Still canvassing in canny Newcastle. We have had some very fine days this month. It is refreshing to feel that spring is coming again. A sister calling upon a lady with the *Roll*, found her hungering and thirsting for more of the unadulterated word of God. The words of Jesus : 'Be ye therefore perfect,' had often troubled her. She said she has often spoken to ministers and others about perfection, but could never get any satisfaction, as they told her it would never be attained to on this side of the grave. She also said it was what she longed for, to arrive to the divine stature of the man-Christ Jesus. The sister explained the faith of Israel to her, saying the standard of Israel was perfection, which would be obtained by the remnant of Israel, spoken of in Revelation, who will overcome all evil and the very appearance of evil, and so have a right to the tree of life, eat and live for ever, and be able to sing that song of Moses and the Lamb : 'O grave, where is thy victory? O death, where is thy sting?'

"The friend expressed great satisfaction with the conversation, and gladly secured *Roll* and *PIONEER*.

"One of us had rather a long talk with a gentleman in the office of a tobacco manufactory. On first looking into the *Roll* he thought it was like all ordinary religious books. Universal salvation was touched upon, showing that the Creator was a God of love, and He would have mercy upon all, either at the first or second resurrection, and that mercy was His darling attribute. We also spoke of the redemption of spirit, soul and body. He replied, if we could point out one man or woman who had lived for 200 years without dying he would believe. The sister drew his attention to the Word, how that hope that is seen is no longer hope, that it is our hope to have our bodies preserved blameless unto His coming, and that by a perfect obedience to the law and testimony (for it is written : 'Keep my commandments and live') there would be a people who would never see death, for the promise is ; 'I will cleanse their blood that I have not cleansed.' God willeth not the death of any man, but rather that he should turn from his wicked way and live, for He says : 'Turn ye, turn ye, for why will ye die, O house of Israel?' But we have three witnesses of immortality, Enoch, Elijah, and Jesus.

"After this he seemed more inclined to be interested, and took the first Sermon to look further into the work, saying he would read it prayerfully and carefully.

"One of us came across a person who had purchased the first Sermon at Heaton a week or two previously. She says : 'I never in my life read a book which gave me so much pleasure. I feel I must always be reading it ; it helps me on with my work, and makes me feel there is something worth living for.' She enquired after the second and third Sermons, desiring us to bring them to

her ; she had been thinking of writing to London for them, but happened to be visiting her aunt this afternoon, whom she persuaded to secure a copy also, which she accordingly did.

"We called two days afterwards, as directed, and found her still rejoicing in the glorious truths : she seemed delighted to complete her set, saying she would bring it before all she possibly could, and wished us every success in our work.

"On offering the message to a photographer he was at first inclined to be indifferent, said he had read a great many learned men's books, and was sure that book could not teach him any more than he already knew. The sister spoke to him of the three component parts of man, spirit, soul, and body, and that her hope was to ride triumphantly over sin, death, hell, and the grave, and to form part of the immortal Bride of Christ.

"What, he replied, 'do you mean to say that you hope not to die?'

"Yes, that is my hope.'

"Well,' he continued, 'that is what I want. I do not want to die, and have always felt so, but never liked to speak of it before. I never feel free to talk with ministers of the present day on these things.'

"After further conversation, he took a *Roll* and *PIONEER* to look into these things which belong to our peace.

"Another lady at first refused the *Roll*, as her husband was in the book line, but after a short explanation of Israel's faith she altered her mind (which was very wise of her), and took the gracious message of life, asking the sister to call again.

"An old gentleman from Ponteland, a village eight miles from here, has called at our lodgings to complete his set. He believes this is the work of the living God. We have also had a visit from other interested friends, who still seem desirous of following the Spirit wheresoever it leadeth ; they are looking forward to be enabled to get to the meetings at South Shields.

"We have now worked the greater part of Newcastle. One of us in canvassing Spital Tongues called at the Soldiers' Home, and had a talk with the barrack Scripture-reader. He asked the sister if ever she spoke in public, and if she would come and address a meeting of soldiers. Of course she accepted the invitation for Tuesday evening, Feb. 28th, and trust that strength will be given to speak His word faithfully.

"Our sales for the last four weeks are 122 Sermons, 87 *Parts* of the *Roll*, and 933 *PIONEERS*."

NEWS FROM AULD REEKIE.

"46, Albert Street, Leith Walk, Edinburgh.— I am happy to report that over three hundred *PIONEERS*, besides several Sermons and *Parts* of the *Roll*, have been placed in circulation here since the year commenced, and these are already doing much towards cheering and quickening the languishing souls in our midst, according to God's word.

"I met a postman last week, who told me he is very much taken up with a Sermon of the *Roll* and a *PIONEER* which he has had, and desires a set of the three Sermons for his father. I was pleased to hear him say that his desire now is that God and His word may be his guide.

"Another gentleman, who called here nearly three weeks ago, and gave his subscription for the *PIONEER*, has bought a Sermon from our brother residing at Morningside, but the Word has evidently been too sharp for the family ; his mother states that they do not want any more. Christ's yoke is easy and His burden light, to those who are willing to bow their heads to His word. If His yoke pains us, it is not the fault of the yoke, but our one-sided walk. We know many will stumble at the words contained in the *Flying Roll*, as many have already stumbled at

the Scriptures in trying to reconcile them with their puny imagination. 'Many shall be purified and made white and tried ; but the wicked shall do wickedly : and none of the wicked shall understand, but the wise shall understand.' (Dan. xii. 10.)

"I have had a cheering conversation with an interested friend who has had the *Roll* many years, and has now expressed the desire to canvass the work. This person is particularly bright in the faith, but very much persecuted by her friends because she is not connected with a church in Christendom. But she has sickened of their empty and formal display, and feels she would be dishonouring God by seeking life through death, since the knowledge of a reprieve from death has been handed to her in the *Roll*. She is a widow with five children—two of whom are now in a school ; the remainder she has to support with her own earnings, but although oftentimes enduring want and privation, her faith in God is wonderfully bright."

KETTERING, NORTHAMPTONSHIRE.

"Before leaving Wellingborough I was very pleased to dispose of a Volume of the *Roll* to a gentleman who takes a part in religious services, and thought it would be a good handbook for him. Therein he will find truth dealt with in its simplicity, revealing the mind and will of God towards His creatures. It now remains to be seen whether he will be willing to accept, hold fast to and rejoice in the glorious teaching now being proclaimed for the ingathering and restoration of Israel. If he is a child of Abraham he will grasp the glorious hope of redemption from death. If he is unable to understand further than the doctrine pertaining to the resurrection from among the dead, the *Roll* gives sound counsel and knowledge concerning the soul's salvation, and puts the matter in plain and simple language, that a wayfaring man, though a fool, need not err therein.

"The housewife at a mill by the river-side was glad of the opportunity to secure a Sermon of the *Roll*, hoping it may prove a valuable fireside companion, as she can seldom go to a place of worship. Very different, however, was the reception I met with a little later. A young man who said he had read the book was rather loud in denouncing it, saying it made no reference to Christ—simply spoke of the God of Israel. He could not have read it very carefully, or he would not have formed such an erroneous opinion. Before I had an opportunity to explain he closed the door in my face.

"On February 14th I moved to Kettering, where I hope to be enabled to dispose of many copies of God's last message to man.

"My sales for the month are 1 Volume, 48 Sermons, 117 *Parts* of the *Roll*, and 771 *PIONEERS*."

AMONG THE WELSHMEN.

"A poor old woman whom we met was pleased to take a *PIONEER* because she said she liked to help on a good work. Another to whom the *Roll* was offered is now searching the Bible deeply, her eyes being opened to see that man has three component parts, a spirit, soul and body, and that we are living in the days when God is building the temple, or body of man, that it may be preserved from paying the wages of sin, which is the death of the body, the curse pronounced upon man in the beginning for disobeying the commands of God. This person took a *Part* of the *Roll*. One could not see that man would understand the deep mysteries of the Bible, quoting the words used by many more : 'Not even the angels in heaven know.' Daniel speaks very plainly on this point, and says none of the wicked shall understand ; but the wise shall understand.

"On Jan. 30th we left Abergavenny for Pon-

typool. We have come across many who are too poor to buy, but are very pleased to receive a PIONEER sent to us for free distribution. One of us was pleased to leave a first Sermon of the *Roll* with a deaf and dumb woman.

"Since our last report we have visited the following places:—Pandy, Pencroesgopaith, Mamlilad, Llanvair, Kilgidin, Abergavenny, Tranch, Varteg, New Inn, Pontnewydd, Griffithstown, Monkwood, Little Mill, Cwm Avon, Garndiffaith, Abersychan, British, Pontrhydryn, Croes-y-ceilog, Sebastopol, Taby-wain, Pontnewynydd, Cwmfrwdoer.

"Our sales are 63 Sermons (including 4 sets), 152 *Parts* of the *Roll*, and 346 PIONEERS."

THORNTON, NEAR BRADFORD.

"Coming from Bradford, I was very pleased to meet with a young man who had evidently got some very mistaken ideas about the faith and hope of Israel. We had a long conversation in which I tried to explain to him the difference between the common salvation (which is only the salvation of the soul, obtained after the body has gone to dust; either at the first or final resurrection, through the merits of Jesu's blood), and the great salvation which Israel are looking and longing for, namely, to be preserved in body, soul, and spirit, without entering the grave, but passing it triumphantly by as Enoch, Elijah and Jesus did, overcoming all evil with good, and being more than conquerors through Jesus Christ. He has trampled on the serpent before us, and will give His people power to do the same, through the mighty operations of His holy Spirit. These being the greater works, which He said they should do.

"At the close this young man thanked me, said he was much interested in these things and took a paper readily to read more for himself.

* * *

"Will you take one of these papers?" I said to one coming down Whetby Lane.

"What are they? In connection with the Salvation Army? or Blue Ribbon Army?"

"No," I replied, "they are in connection with the ingathering of Israel, God's chosen people, who have been scattered broadcast over the face of the whole earth, but are now to be gathered previous to Christ's second coming, and will form His body, His Bride."

"So you really think He is coming again, then?"

"Yes."

"Well, I for one do not mind how soon, for I believe He is a good sort, and I shall be very pleased to see Him."

"But there is a preparation necessary before we are ready to meet Christ, and that is—the cleansing of our blood, as God promised by the prophet Joel: for if He came to these vile bodies in their corrupt state, they would be consumed by the brightness of His coming, or like the lightning blasts a tree; and the Word says: 'No man putteth new wine into old bottles, else the bottle bursts and the wine runneth out; but if new wine (the Spirit) be put into new bottles (cleansed bodies) both will be preserved.'

"Yes, I will take one."

* * *

"Quite a number of the market people in Bradford were pleased to take PIONEERS. One man said he had been reading in a certain paper the exact date of our Lord's second coming, that it just wanted two years and two months to the time. I told him that it was a dangerous thing to fix any date, as many had been led astray by doing that, for although God has promised to Israel that they shall know the time, yet this will not be made known to the world, for as it was in the days of Noah, so also shall it be at the coming of the Son of man. Many will say, 'Lo here, or, lo there,' believe them not, for the kingdom of

God cometh not with observation. We must not measure time, but be prepared for time to measure us.

"Ah! that is more like it," chimed in his wife and they took a paper.

"Several other conversations were exchanged in the market, and I trust that many will look deeper into God's word, and prepare for that great day which is so fast approaching.

* * *

"We are pleased to note the interest of several at Manningham who have taken portions of the Word, and seem to be diligently seeking for truth. A blacksmith at Brownroyd wished to know where our meetings were held, saying he should like to attend. He always seems very pleased to get the PIONEERS regularly, and last time he advised a young man to take one too.

"A friend called to see a sister at Manningham, and the conversation turned upon a certain large vault in the cemetery.

"Whatever are its attractions, it does not entice me," replied our sister, and here followed an hour's conversation on the *Flying Roll*, which ended in this friend taking a *Part*, and saying: 'I have learnt more this afternoon than I have known for thirty years, and as soon as I can I will read this *Part*.'

"Another sister was invited to the house of a local preacher at Great Horton, to have a little talk on the same subject. She had not been there long before another of the same profession came in. At first one tried to oppose the teachings of the *Flying Roll* by his learning and theology, but finding the Word sharp and powerful, could not gainsay the truth. One of these gentlemen thanked our sister for the manner in which she had held up the word of God, and ordered a first Sermon; the other one also promising to read it."

SAXMUNDHAM, SUFFOLK.

"Care of Mrs. Chapman, Fairfield Road.—Since our last report we have laboured around the above place, and with several have had some interesting and, we trust, profitable conversations.

"One gentleman made enquiries about us, and wished to know if we carried the *Flying Roll*. Being answered in the affirmative, he said he had one of them; had it sent to him by a relative of his from Mersey Island, thought it was a master book, and appeared to be well satisfied with the explanation the book gives of the fall of man.

"Introducing it to another, his wife (as I supposed) appeared on the scene just as I was about to sell it, and asked him why he wanted to buy more books, saying they had plenty. However, he decided, after a lot of persuasion, to take a copy and a PIONEER with it. Before I left the house the son came and informed me he had seen one of our papers, but could not agree with the doctrine of non-eternal torment, thinking it was contrary to the teaching of the Word. I put the question to him: 'If the devil's power is to be destroyed, as the Scriptures teach, how can he torment souls always?' He asked for proof, and where it said so in the Word, that such is his (Satan's) doom in the end. I referred him to the following: 'And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.' (2 Thess. ii. 8.) The mother, interposing, said, 'Well, if he won't punish them God will.' I replied: 'There is certainly a punishment for the wicked, but not an eternal one, for they will pay their utmost farthing, and that during the one thousand years; but they do live again, as it is written: 'But the rest of the dead lived not again until the one thousand years were finished.' (Rev. xx. 6, 5.) Then will that Scripture be fulfilled, written in Rev. v. 13): 'And every creature which is in heaven, and on the earth, and under

the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.' The mother, realising that her soul was saved, informed me she was born again, and asked me if I was. To this I made answer: 'I can say my soul is saved, but if I said I was born again I should be telling an untruth.' This rather astonished her, thinking of course, as many others do this day, that just to believe only gives them the right to say they are born again. I ventured to ask her if she sinned. As she hesitated I asked again: 'Do you sin?' 'I try not to,' was her reply; but she could not say she did not, therefore, I referred her to the Word to show her how wrong it was of any to say they had experienced this new birth, or were born again, and quoted: 'Whosoever is born of God doth not commit sin. . . and cannot sin, because he is born of God.' (1 John iii. 9.) The Saviour's words were also referred to, which he spake to Nicodemus: 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh. So is every one that is born of the Spirit.' (John iii. 8.) Non-eternal torment was again referred to, but not accepted as truth, although much of the Word was brought forward to prove it.

"That God will continue to punish men to all eternity is quite different to His loving decree, for He hath said: 'I will not contend for ever, neither will I be always wroth.' (Isa. lvii. 16.) And if He has no pleasure in the death of any man, surely He can have no pleasure in eternally tormenting anyone.

"A chemist to whom the work was offered said he had quite a number of books, thought he needed no more of the kind. I offered the PIONEER to him, which he took in hand, and after asking a question or two, decided to take a copy of it. His attention was drawn to the first question on its cover: 'Did Adam fall by eating an apple?' Quoting this, he then looked straight at me, as if he was doubtful of that being an ordinary apple. I ventured to say it could not have been such, since it is written: 'Not that which goeth into the mouth defileth a man.'

"Well, what was it then?" he asked.

"I replied, 'There are those that sin after the similitude of Adam's transgression, through non-observance of the law of cleanness, and who take of the same kind of fruit (through ignorance) as our first parents, which law was afterwards added to make sin manifest, as it is written: 'But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.' (Lev. xv. 28.) He promised to look over the paper carefully. On going by his shop a day or two later, after we had passed we heard someone shouting:

"Hey! you there with the bag."

On turning round we saw the same gentleman. After following him into his shop he asked to see the first book, thinking he should like to read it, having read and liked the PIONEER left with him. He, however, decided to take the set of three Sermons.

"The same day, in quite an isolated spot, at a large house I was enabled to leave five Sermons and two PIONEERS. The gardener also purchased a PIONEER on my leaving the grounds.

"With many others who have given a willing ear to listen we have had some nice conversations, and who have wished us every success in our labour of love.

"The villages we have visited are:—Blaxhall, Rendham, Carlton, Sweffling, Brinsyard, Cransford, Peasenhall, Sibton, Leiston, East Green, Benhall, Sternfield, Freston, Silverlace Green, Stratford St. Andrew, Thorpe, Farnham, Boxloc-Chapel, Aldringham, Snape, Sizewell-Gap, Gold-fair Green, Knoddishall, Iken, and Aldeborough.

"Our sales for the month are 100 Sermons of the *Flying Roll* (7 sets and 1 second among them), 133 *Parts*, and 632 PIONEERS; 96

PIONEERS, sent by kind friends for free distribution, were given away among the poor."

MANCHESTER.

"One day whilst canvassing, a boy who was going round with a hawk came up to me and asked for a PIONEER, and the same day a young man who was delivering business circulars also wanted to know what I was offering, seemed much interested as I spoke to him of the *Flying Roll* and its mission, and though not able to take a Sermon then, took a PIONEER readily and with evident pleasure. From his earnest manner and conversation I have no doubt he is a seeker after truth. He asked questions concerning several subjects upon which he desired further light, one of them being whether people at death went direct to heaven or hell, or whether they entered into a probationary state; and although in a hurry to get on with his work listened very attentively whilst I explained the matter at considerable length in accordance with Scripture and God's interpretation thereof as given in the *Flying Roll*. To understand this matter aright it is essential to notice that man has three component parts, a spirit, a soul, and a body (see 1 Thes. v. 23, Heb. iv. 12), and that the words 'hell,' 'hades,' 'sheol,' 'pit,' and 'grave' all signify one and the same thing, namely, a place that you 'dig into'—the grave. (See Amos ix. 2, Acts ii. 27, Psa. xvi. 10, Job xxxiii. 24, Psa. vi. 5.) Then, at death, the spirit returns unto God who gave it, and the soul and body go to the grave, where the soul sleeps until the resurrection, and the body returns unto dust never more to come forth. (See Eccl. xii. 7, Psa. lxxxix. 48, Psa. xxx. 3, Dan. xii. 2, Gen. iii. 19, Job. vii. 9, x. 21, xvi. 22.) The word of God must be rightly divided, otherwise it appears contradictory, and cannot possibly be understood, for whilst some passages of Scripture speak of a return from the grave, others speak of no return therefrom, hence the importance of noting that two parts of man, soul and body, both go thither at death, and that the one class of passages refers to the soul, which comes forth at the resurrection, whilst the other class refers to the body, which never comes forth. But it must also be noted that there are two resurrections, at the first of which all souls will rise, and they and their spirits be brought together to give an account of the deeds done in the body. Then, if they have believed and repented, they are not divided again, but are placed on the right hand, and obtain the 'glory of the moon'; but if they have not repented, and are unable to answer the words in the book, the soul is again divided from the spirit for one thousand years (which is 'the second death'), but at the end of that time the second or final resurrection will take place, and they will obtain the 'glory of the stars,' for it will then be proved that God, who is a God of love and mercy, sent His Son into the world to 'taste death for every man,' 'to be the Saviour of the world,' to justify 'the ungodly.' (See Acts. xxiv. 15; Rev. xx. 6, 5; 2 Cor. v. 10; 1 Cor. xv. 41; 1 John iv. 8; Micah vii. 18; Heb. ii. 9; 1 John iv. 14; Rom. iv. 5; v. 6; 2 Sam. xiv. 14; 1 Tim. iv. 10; John xii. 32; 1 Cor. xv. 22-24; John i. 29; Luke vii. 41, 42; Psa. lxxviii. 18; Matt. ix. 13.)

"Paul did not expect to receive his 'crown of righteousness' when he died, but 'at that day,' along with all others who love the Lord's appearing. (See 2 Tim. iv. 8.) The penitent thief did not ask to be remembered when he died, but 'said unto Jesus, Lord, remember me when Thou comest into Thy kingdom.' And Jesus said unto him, 'Verily I say unto thee, to-day shalt thou be with me in Paradise.' (Luke xxiii. 42, 43.) The soul of the thief is still in the grave, but the promise of Jesus will assuredly be fulfilled at His second coming, at the resurrection, at the end of this same day or dispensation of two thousand years in the which the promise was made--not a

day of twenty-four hours, as many suppose, Jesus Himself had not risen within that time. And it was said to Daniel, 'But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.' (Dan. xii. 13.) It is therefore evident that rewards are given *not at death but when He comes*. 'Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.' (Rev. xxii. 12.) 'Behold His reward is with Him, and His work before Him.' (Isa. xl. 10.) But I also pointed out to him that the time has now come, namely, 'the third watch' referred to by Jesus, when a higher glory than either of the above-mentioned resurrection glories will be obtained: namely, the 'glory of the sun'; 'immortality'; life without death; spirit, soul and body 'preserved blameless unto the coming of our Lord Jesus Christ'; when all those who are prepared to form the bride of Christ will have their vile bodies changed and fashioned like unto His glorious body, for be it remembered that Jesus would not have died a natural death, that being the wages of sin, which He was free from, but being the good Shepherd He laid down His life for the sheep, to take away 'the sin of the world,' having power to lay it down, and power to take it again, therefore His body *having no sin in it*, being the 'Holy One,' could not see corruption, but it, as well as the soul of Jesus, came forth from hell or the grave on the third day, and put on 'immortality,' but all other bodies which go to the grave *having sin in them* are destroyed. (See Luke xii. 38; 1 Cor. xv. 41, 53, 54, 51; John xi. 26; viii. 51; 1 Thes. v. 23; Phil. iii. 21; Rom. vi. 23; Heb. iv. 15; John x. 11, 15, 18; i. 29; Acts ii. 27, 31; Luke xxiv. 39; 1 Cor. xv. 4; 1 Tim. vi. 16; 1 Cor. v. 5.)

"A woman to whom I offered the *Flying Roll* listened very attentively and seemed much interested whilst in the course of a longish conversation I spoke to her of the nature and great importance of the work. She would like to have had a Sermon, but her husband was ill, and she did not feel able to take one; however, she took a PIONEER very gladly, and appeared to be very pleased and thankful that I had called. Upon offering the *Flying Roll* to a man in a shop, he at once declined it, giving me to understand he had no time to spare, and it was no use taking up mine, and intimated very plainly that he considered religion nowadays was to a great extent a money-making business, and hypocrisy. However, he seemed very straightforward, and I continued talking to him whilst he went on with his work, and presently, having asked him to take a PIONEER, if he would not have a Sermon, he turned to a person I took to be his wife, asking if she would have one, at the same time taking it, and awhile afterwards stood quietly whilst I had a little more talk with him. At one place a gentleman came to the door, and after I had offered him the *Flying Roll* as God's last message to man for the ingathering and restoration of Israel in preparation for Christ's second coming, he intimated that if that was what it was for he did not want it, as he did not consider that event to be very near. I asked him why? when he gave me to understand the world was so bad it would take a long time for its conversion, which he evidently believed would have to be brought about previously by the preaching of the Gospel. This opinion is very general, and I have frequently had occasion to point out that it is erroneous, as I now did to this person, referring him to sundry passages of Scripture, and urging him carefully to reconsider the subject. Jesus said: 'This Gospel of the kingdom shall be preached in all the world for a witness unto all nations,' but He knew *their conversion* would not be effected thereby, as is evident from His warning words showing that the state of the world at His second coming would be similar to what it was at the time of the flood, and the destruction of Sodom, when wickedness prevailed to such an extent that all except a few were unprepared and

consequently perished; and Paul in writing to Timothy states 'That in the last days perilous times shall come,' and gives a graphic description of the iniquity which would abound even under the cloak of Christianity, as is shown by the words, 'having a form of godliness, but denying the power thereof.' (See Matt. xxiv. 14, 12, 22; Luke xvii. 26-30; Luke xviii. 7, 8; 2 Tim. iii. 1-9, 13.)

"Upon calling on a lady to supply her with a Sermon which she was unable to take when I first visited her, she took it readily, thanked me for remembering it, and informed me she liked the PIONEER she had had and was going to send it away to some one. I was very pleased one day whilst out to meet a man who had the first Sermon of the *Flying Roll* from me about two months before, and to notice with what pleasure and earnestness he intimated that he thought he should be seeing me that he might tell me how he liked the book, that

IT WAS WORTH FIVE POUNDS,

in fact that it was better than all the Sermons he had ever heard, and all the books he had got except the Bible, the great truths of which it made so very plain, and that he liked the PIONEER also. On the other hand, I have been informed that a person who had the PIONEER from me awhile ago not only burnt her own copy, but also went about the neighbourhood to get other people to burn theirs. It appears that *God's laws and commands* as quoted therein from the Bible were distasteful to her, and not calculated, according to her way of thinking, to do good, but harm; however, it is written, 'My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts'; 'The commandment of the Lord is pure'; and 'The word of our God shall stand for ever.' We should do well ever to remember these words instead of leaning to our 'own understanding,' and then we should be preserved from falling into the fearful error of supposing that God's laws and commands are impure, and not calculated to effect the beneficent purposes for which they were given. The Psalmist saith, 'I love Thy commandments above gold, yea, above fine gold. Therefore I esteem all Thy precepts concerning all things to be right.' 'Great peace have they which love Thy law; and nothing shall offend them.' Wisdom saith, 'My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee.' The law was given for life—'keep my commandments, and live'—but because they break it, it brought death, 'for sin is the transgression of the law,' and 'the wages of sin is death'; and the Psalmist saith, 'Thy word have I hid in mine heart, that I might not sin against Thee,' nevertheless many parents are ashamed of God's law, and try to keep it *hid from their children's eyes*, so that it cannot possibly be *hid in their hearts*, and the consequence is, that thousands having had no adequate warning,

COMMIT FEARFUL SINS,

which after a season of suffering, shame, and sorrow bring them, or their children, or both, to a premature grave. *It is sin we need to be ashamed of, and not the laws and commands of God, which warn against and condemn it.* Jesus said: 'Whoever shall therefore be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when He cometh in the glory of His Father, with the holy angels.' 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' Therefore, the highest glory, 'immortality,' 'perfection,' cannot be obtained by anyone who despises, or is ashamed of, *any portion of Scripture*; as 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the

man of God may be perfect, thoroughly furnished unto all good works.' King Josiah, of whom it is recorded that 'he did that which was right in the sight of the Lord,' rent his clothes and wept when he 'had heard the words of the book of the law' read, and saw that the wrath of the Lord was kindled because they had not been hearkened unto. But, on the other hand, Jehoiakim, who 'did that which was evil in the sight of the Lord,' cut and burnt the roll which the Lord sent by Jeremiah when he had heard three or four leaves read, proving that 'the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.' (See Isa. lv. 8, 9; Psa. xix. 8.; Isa. xl. 8; Prov. iii. 5; Ps. cxix. 127, 128, 165; Prov. iii. 1, 2; Lev. xviii. 5; Prov. iv. 4, vii. 2; 1 John iii. 4; Rom. vi. 23; Psa. cxix. 11; Mark viii. 38; Matt. iv. 4; 1 Cor. xv. 53; Heb. vi. 1, 2; Matt. v. 17-20; 2 Tim. iii. 16, 17; 2 Kings xxii; 2 Kings xxiii. 36, 37; Jer. xxxvi.; Rom. viii. 7.) I have met with a number of persons who have got, read, or heard of the *Flying Roll* or PIONEER, or both, some of whom told me they liked them, and about a dozen took PIONEERS. I have met with much indifference, especially at large houses; also with a number of persons who seemed more or less interested, but were not prepared to purchase a Sermon; however, many of these took a PIONEER gladly. I have canvassed in Ashton-on-Mersey, and made calls at places visited before; but unfavourable weather, &c., have much interfered with my work.

"My sales amounted to 13 Sermons of the *Flying Roll* and 176 PIONEERS. I also gave away 6 PIONEERS received for free distribution."

THE WORM THAT DIETH NOT.

THERE are about half a dozen Scriptural passages upon which the believers in eternal torture for the wicked base the whole of their argument, but these being disposed of there is nothing to debar an unbiased mind from accepting the overwhelming Biblical testimony in favour of universal salvation.

Among the passages above alluded to are these: The Parable of the Rich Man and Lazarus in Luke xvi.; Jude 7; Psalm ix. 17; Matthew xxv. 46. and Isa. lxvi. 24.

In Luke xvi. our Lord makes allusion to the Jew, who, at Christ's first coming, was proud and arrogant, boasting that his nation was the only one which God would condescend to bless; he looked with scorn and contempt upon poor Lazarus outside the gate of Judaism. But Christ came to overturn the tables, the Gentiles were brought into Abraham's bosom, to rejoice in a glorious hope of freedom from the second death. Dying to their unhappy surroundings they were brought nigh by the blood of Christ. The rich man also died to his sumptuous surroundings, and has to this day been a wanderer over the face of the earth, in outer darkness to the glorious truths of the Gospel. Jesus charged Judaism that they held in their hands the law and the prophets which plainly foretold His coming: "O fools and *slow of heart to believe* all that the prophets have spoken." That this is the correct interpretation of the parable is further evidenced by Luke xxi. 31: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." It has no reference to eternal torment.

Though Sodom and Gomorrah are referred to as suffering the vengeance of eternal fire, it is evident they do not always remain therein.

The grave is that fire—the place where the souls of the impenitent will undergo their punishment, and where their bodies are consumed—"a fire not blown shall consume them," i.e., their flesh. Ezek. xvi. 55 declares that "Sodom and her daughters shall return to their former estate." That is, their souls will in due time be freed from the thralldom of Satan.

It is perfectly true that the wicked shall be turned into hell (sheol, the grave) with all the nations that forget God, but the time will come when "Death and hell shall deliver up the dead that are in them."

A comparison of Gen. xvii. 10-13 with Jos. v. 5; Exod. xl. 15 with Heb. vii. 14; and Lev. xvi. 34 with Psalm li. 16, 17 is sufficient to prove that God repeatedly used the term "everlasting" to denote a limited time. Even so is it with the sentence: "These shall go away into everlasting punishment." Read Isa. xxiv. 22, Micah vii. 18, Psalm lxviii. 18, 1 Tim. iv. 10, and Rev. v. 13.

Now we come to the statement that "their worm dieth not, and their fire is not quenched." The souls of the impenitent are cast into eternal fire. The worm which dieth not is the soul, which is the seed of the body. Blood is the fruit of the soul, and in that blood the evil is secreted. Their soul dieth not, it is incorruptible, and will be freed at the final resurrection.

NOTICE.

Another preaching tour will (D.V.) be undertaken shortly. If you are living in a district between the Thames and the English Channel, and are willing to provide a hall for a meeting in your neighbourhood, please write to the Editor, 165, Hampstead Road, London, N.W., as soon as possible.

Our Crumb Tray.

"SINCE my last report I have supplied many with the second and third Sermons, and taken orders for three Volumes of the *Roll*. A gentleman to whom one of our sisters had previously sold the first Sermon and a PIONEER was pleased to purchase from me the second and third Sermons, and pay a year's subscription for the PIONEER.

"Introducing the *Roll* to a resident in New Town, I was met by the reply that it was a money-making concern. I further pressed my errand, when I gained a patient hearing, was invited inside, and the conversation which ensued ended in the sale of a set of the three Sermons, and through this person's recommendation I have since disposed of two more sets and a first Sermon. I have also canvassed with a sister in Kilburnie, a village near Wellington.

"Sales since last report: 3 Volumes, 66 Sermons, 19 *Parts* of the *Roll*, and 7 Volumes of the PIONEER."

(Wellington, New Zealand.)

THEY SHALL ALL BE TAUGHT OF GOD.

THE following words are taken from a Sermon recently preached by a Congregational minister:—

"When a youth, I remember a good but ignorant person advising me against all college-going and studentship in theology. I was to read and seek to understand the Word for myself—as if, forsooth, such as had made it their study day and night for scores of years could not help me to its deepest and true meanings! To-day I acknowledge my indebtedness to all Bible-scholars and theologians by whom I have profited, either in reading their works, or in sitting as a pupil at their feet."

Education is without doubt a great blessing in the study of Scripture if properly applied; we think, however, that modern scholarship is too far astray in Biblical matters to be of any assistance to the seeker after truth. The difference of opinion existing among commentators is alone sufficient to warrant such a belief, but we have a "sure word of prophecy" which, by comparing spiritual things with spiritual, shows the teaching of Christendom to be almost wholly heretical. "Those who seek immortality," says the *Flying Roll*, "believe in Jesus 'as the Scripture hath said,' not as their ancestors or any man has taught them, nor as they have thought or felt; they do not base their belief in Christ on anything human, but simply and wholly 'as the Scripture hath said.' One 'thus saith the Lord' or 'it is written' is better to them than a ship's cargo of commentaries."

A true understanding of God's word is not the inevitable result of study, for there are those who are "ever learning and never able to come to the knowledge of the truth." To have no better authority than the dictum of a "Professor" of divinity for the interpretation of a passage of Scripture is a sure sign of error. If an interpretation is harmonious with the whole of Scripture the opinion of the "Professor" is needless, but if not, no amount of reputed scholarship will make it truth.

IF Jesus drank the bitter cup to the dregs for every man, if in the end the evil will serve God, and every bitter thing be made sweet, how can the man who dies unrepentant be sentenced to drink this bitter cup throughout eternity?

"We must not render evil for evil, or railing for railing, but contrariwise blessing."

"A whisperer defileth his own soul, and is hated wheresoever he dwelleth."

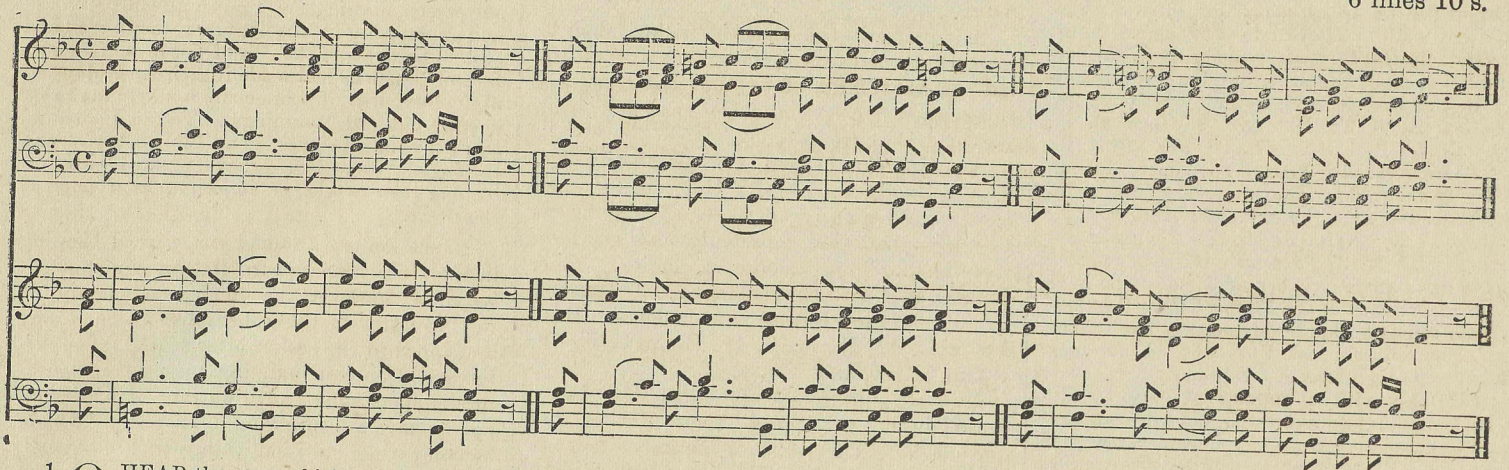
MANY are standing looking for signs, instead of asking for the sign in their own hearts, instead of seeking to bear fruit of the Word in themselves, and thus be the Lord's witnesses of His power and love.

"THOUGH the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

HYMNS USED IN THE SERVICES OF THE NEW AND LATTER HOUSE OF ISRAEL.

ST. MARY.

6 lines 10's.



1 **O** HEAR the song which now descends from heav'n,
Which none can learn but those to whom 'tis given ;
It can't be sung by those who're born of blood,
But only those redeemed unto God,
Which are the tribes of Isr'el's gathered bones,
Each tribe contains twelve thousand living stones.

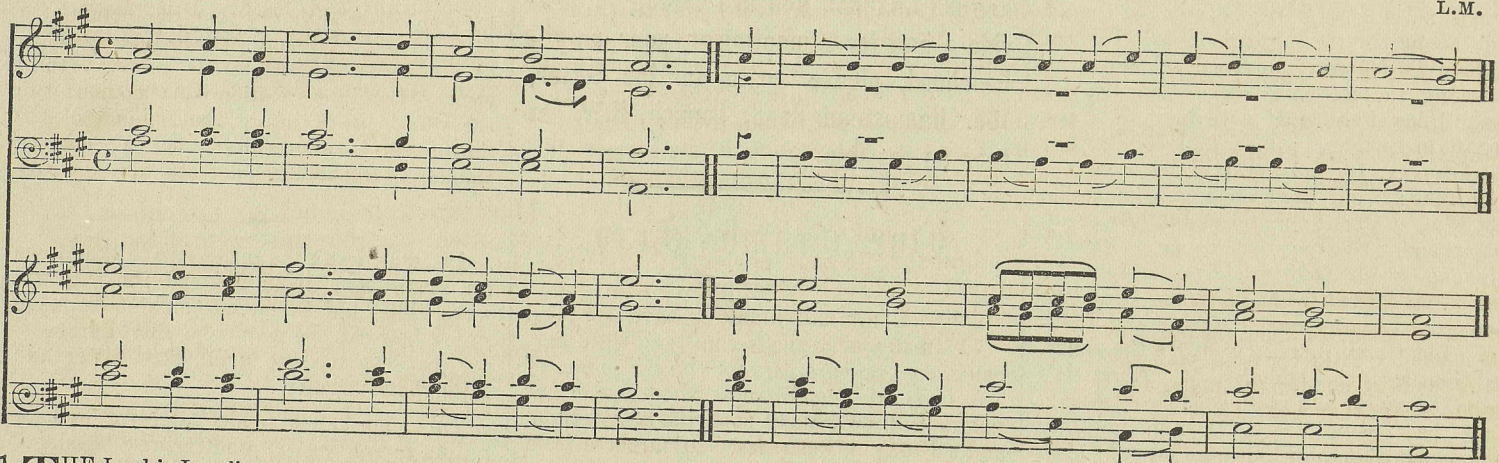
2 They with the works of Eve are not defil'd ;
By Satan's workings they are not beguil'd
They are pure virgins dress'd in robes most white,
In robes of righteousness, the Lord's delight ;
The garment worn by those of Isr'el's house,
Is true obedience to His holy laws.

3 Isr'el their Shepherd's voice did hear and know,
They followed Him wherever He did go ;
In true obedience ev'ry one did stand,
They all perform'd whate'er He did command ;
They are redeemed from the fall of man,
The first-born fruits to God and to the Lamb.

4 Zion in them they with the Lamb appear,
They palms of vict'ry ev'ry one do bear ;
They ev'ry one do wear a golden crown,
Adorned bright with ev'ry precious stone,
They with Him fought, and did the vict'ry gain,
They with Him dwell, and with Him rule and reign.

STOCKPORT.

L.M.



1 **T**HE Lord is Israel's strength and song,
He is their Rock and Tower high ;
Their fathers' God and Refuge strong,
And they His name do magnify.

2 He's high above the heavenly host,
Much more above the earthly kings ;
And Israel's seed do in Him trust,
They rest secure beneath His wings.

3 Israel His holy laws will keep,
Their bodies He'll to life redeem ;
He is their Refuge, Strength and Hope,
The Lord Jehovah is His name.

4 The time is come, all who obey,
Their bodies ne'er to dust will go ;
Death's power from them will pass away,
No end of days they'll ever know.

1 **T**HE evil is a evil,
A covering long and broad ;
And doth from man conceal
The knowledge of his God :
But when it's hurled down below,
God's children Him will fully know.

2 When He the veil shall rend
Which covers all the earth,
His glory will descend,
And perfect light break forth ;
No more they'll see as through a glass,
But see their Maker face to face.

3 They who in Christ fulfil
The Gospel and the Law,
And each one as a child
His chastisement goes through,
Will like to Jesus Christ be made,
With all His glorious form arrayed.

4 lines 6's, and 2 lines 8's.

Notices.

EVERY TRUTH SEEKER SHOULD READ

'Extracts from the Flying Roll'

GOD'S LAST MESSAGE TO MAN.

THE MOST REMARKABLE BOOK OF THE DAY.

In three Parts, SERMONS I., II. & III., cloth, post free 1s. 3d. each, cloth gilt, 1s. 9d. each.

VOLUME I. (containing the three Sermons), over 700 pages, bound in roan, post free 6s.

Send Stamps or P. O. to

THE NEW & LATTER HOUSE OF ISRAEL,
165, HAMPSTEAD ROAD, LONDON, N.W.

PRICES IN AMERICA.

Our General Agent for America:—

MR. THOMAS A. BAXTER,
249, Jefferson Ave., Grand Rapids, Michigan,
Will supply at following prices:

"Extracts from the Flying Roll"—

Sermon I., bound in cloth, black lettering, 30 cents, post free 36 cents.

Sermons II. & III., bound in cloth, black lettering, 40 cents, post free 46 cents.

Sermon I., gilt, bound in cloth, gilt lettering, 40 cents, post free 46 cents.

Sermons II. & III., gilt, bound in cloth, gilt lettering, 50 cents, post free 56 cents.

Volume I. (containing the three Sermons), over 700 pages, bound in roan, post free \$2.

PIONEER OF WISDOM, 2 cents, annual subscription, post free 35 cents.

AGENT IN NEW ZEALAND.

MR. JOSHUA ROGERS, c/o Mr. A. W. Martin,
St. Asaph Street East, Phillipstown,
Christchurch,

Will supply the Roll and PIONEER at English prices.

CANVASSERS AND AGENTS

Are wanted in all countries where the English language is spoken. Fifty per cent. commission if guarantee is given that the books will not be retailed at less than published price.

TO INTERESTED FRIENDS.

We will send you 50 PIONEERS, or 25 Parts of the Roll, in return for P.O. value 2/6, and 100 PIONEERS, or 50 Parts of the Roll, for 5/-, carriage paid to any part of the British Isles, if you desire to distribute the Word free among the poor of your neighbourhood who are anxious for the truth but unable to buy.

You should not be without Volumes II., III., IV., V. and VI. of the PIONEER OF WISDOM, each containing 416 pages, bound in cloth, gilt lettering, price 3/6, post free 4/- each. The five Volumes sent, carriage paid, on receipt of P.O.O. for 15/-. Volume I. is now out of print.

NOTICE.

All letters and manuscripts should be addressed to the Editor, 165, HAMPSTEAD-ROAD, LONDON, N.W.

P. O. Orders to be made payable to MRS. ANN ROGERS.

SUBSCRIPTION.

12 months, post free, prepaid 1 6

The Pioneer of Wisdom

A Newspaper devoted to the Ingathering and Restoration of Israel, published by the Trustees of the New and Latter House of Israel.

MARCH, 1893.

SIGNS OF OUR TIMES, &c.

THE Scripture speaks of a time—the millennium, or thousand years' reign of Christ—when Satan will be chained down in the bottomless pit, that he should deceive the nations no more, till the thousand years should be fulfilled. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Then the lion shall eat straw like the ox; a reign of peace, wherein Satan will no longer go about as a roaring lion, seeking whom he may devour.

There are thousands of agencies at work to-day, striving with great zeal to bring the people to the knowledge of the salvation of the soul. So long as they teach that hope in simplicity and truth they are doing a glorious work. But how sad it is to see so many of them giving cause to the unbeliever to point the finger of scorn at Christianity, which suffers more at the hands of its exponents than from all the atheistic agencies which attack it. One great mistake made by thousands in Christendom is confounding this present epoch with the millennium, and as a consequence they come to believe in the conversion of this present world or Satanic kingdom.

HERE is an extract from the *War Cry* report of a speech delivered by "General" Booth, of the Salvation Army, at Brighton, on Sunday, Feb. 12th:—

"It was told of John Wesley that he once said that, given ten red-hot soldiers for Christ, he would turn the world upside down. The General did not believe Wesley actually said that—he had too much sense—but of this he was confident, that if he had a million red-hot soul-saving soldiers

HE WOULD CONVERT THE WHOLE WORLD.

If he had but fifty he would set Brighton in a blaze. If they had had many red-hot soldiers in the Brighton corps they would have heard about it in London, and would have had to rush down in special trains to their aid. He should have been the first to come rushing down—he was born in the fire and hoped he should not die in the smoke—but they had not heard of these red-hot soldiers in Brighton."

Alas! when we compare this with the Scriptures, when it is weighed in the balance, it is found wanting. We nowhere read in Holy Writ that the world will be converted prior to the millennium. Listen: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. . . . Because iniquity shall abound, the love of many shall wax cold. . . . Then if any man shall say unto you, lo, here is Christ, or there; believe it not." (Matt. xxiv. 14, 12, 22.) "As it was in the days of Noe, so shall it be also in the days of the Son of man. . . . Even thus shall it be in the day when the Son of man is revealed." (Luke xvii. 26, 30.) "When the Son of man cometh, shall He find faith on the earth?" (Luke xviii. 8.) "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away. . . . ever learning, but never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men. . . . Evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Tim. iii.)

MANY are called, but few are chosen. How often we find this exemplified in Scripture. The Lord warned the world, by Noah, of approaching judgments. Many, yea all, were called to escape therefrom, but few responded—only Noah and his family. In the first dispensation man was commanded to multiply, to replenish the earth and subdue it. He multiplied in evil, but we have only one on record who kept his body in subjection to the will of God, and thus escaped death, Enoch, who walked with God and was not, for God took him. In the second dispensation of two thousand years, at the giving of the law, the Lord promulgated His promise: "Keep my commandments and thou shalt live." Only one obeyed, viz., Elijah, the second witness of the truth of God's guarantee to give eternal life to all who obeyed Him. Twelve were called by God through Moses to spy out the land, but ten had their report rejected. Two only, viz., Caleb and Joshua, of all those who were twenty years old and upward when

they left Egypt, were chosen to enter the land of Canaan.

GIDEON'S army at first comprised 32,000 men. The Lord said unto Gideon: "The people that are with thee are too many for me to give the Midianites into their hands, least Israel vaunt themselves against me, saying, Mine own hand hath saved me." The cowards, to the number of 22,000, were weeded out, but the Almighty said: "The people are yet too many." A simple test proved how few of the 10,000 were obedient to the laws of God. When taken down to the water 300 only lapped with the tongue; (no human vessels needed) their hands were required to hold back their beards. (See Lev. xix. 27.) They alone were chosen to vanquish the enemies of Israel. Few of Abraham's descendants to-day may manifest a desire to walk in obedience to the word of God, but that seed will not be utterly cut off. "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."

THIS work opened in the first watch of the eleventh hour, again thousands rejoiced in it during the second watch, but not until the third watch opened (1875-6) was the interpreter sent to develop and fully manifest the beauty of the chronicles of Israel. It was not until Gideon's 300 men had been divided into three companies that he put a trumpet into every man's hand, with empty pitchers and lamps within the pitchers.

THE saints were a great multitude: they all died in faith, *not having received the promises*; God having provided some better thing for us, that they without us should not be made perfect. It is the remnant, "the children of Thy people," "the people of the saints," who will possess the inheritance, the crown of immortality. All Israel shall be saved, but they are not all Israel that are of Israel. Are not these things signs for our times? All the above incidents are written for our admonition, upon whom the ends of the world are come. Whilst there are those who would, if they had opportunity, erase many of the narratives in Holy Writ, we are persuaded that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works."

WHEN Jacob went to meet Esau, he prefigured the destiny of his descen-

dants, that the seed who would serve God would be manifested *at the end of time*, to whom pertaineth the blessing—he exhibited a type of this when he divided his company into three parts, placing Rachel and Joseph hindermost.

MANY followed Jesus to see the miracles which He performed, to hear the gracious words He spake. They could stand by His side when He, by the power of Christ, so thoroughly confounded the Pharisees that "no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions." But in His hour of trial, when He was delivered by the determinate counsel and foreknowledge of God, into the hands of those who thirsted for His blood, where were those who professed allegiance to Him? "They all forsook Him and fled," save one certain young man who followed Him, having a linen cloth cast about his naked body. So to-day only a remnant will follow Him: few will endure to the end: few will fill up that which is behind of the afflictions of Christ. Few will be identified with Him in His sufferings.

MANY widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. The prophet was sent to this widow, who had but a small quantity of oil, of all she had, to demand God's tithe, and she gave it. In her heart she had a desire to do God's will. Man looketh on the outward appearance.

THOUSANDS to-day are ready to lay down their burden at the foot of the cross, which they find a very convenient peg whereon to hang their debts; they sing: Salvation, O the joyful sound, and are earnest in proclaiming a free gift of grace, faith without works. But just you dare to say: "It is not lawful for thee to have her," and they will gnash on you with their teeth, as others did before them when Jesus announced that many were called but few chosen. "Many lepers," said He, "were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city."

"THIS," said David, "shall be written for the generation to come." (Psalm

cii. 18.) It is a promise to *the remnant* of Israel: the Lord will loose those that are appointed to death. Look where we will, from Genesis to Revelation, we find the fingerposts pointing with unerring certainty to one particular time for the manifestation of the sons of God, His elect, in whom the head of the serpent will be bruised; and that period is the time of the end. "A remnant shall be saved." We need not here define the word *remnant*. "O Lord, save Thy people, the remnant of Israel." (Jer. xxxi. 7-10.) "The remnant of Jacob shall be among the Gentiles." (Micah v. 8.) "The remnant of Israel shall not do iniquity." (Zeph. iii. 13.)

CHRISTENDOM'S PERPLEXITY: ISRAEL'S OPPORTUNITY.

"BEHOLD ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in nowise believe, though a man declare it unto you." "If they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven." Judaism was sceptical concerning our Lord's first coming; blind to the fact that the Lord then determined to bring those nigh to Him who had been without God and without hope in the world; that He was then to become a light to lighten the Gentiles. In like manner Christendom is to-day dead to the fact that Christ has now come as the Comforter or Spirit of truth to gather the outcasts of Israel and the dispersed of Judah, to ransom them from the effects of the fall, to cleanse their vile bodies, fashion them like unto His glorious body, and give them a reprieve from death; in a word, to be the glory of His people Israel. But even as the prophets foretold the overthrow of proud Judaism, so also the New Testament prophesied that Christendom, which was to develop, yea has developed, into a great form of godliness without power, would be rased to the ground, and its magnificence destroyed. She hath made all nations drunk with the wine of her fornication, with her false doctrines, but her end is near. The world points the finger of scorn and proclaims that Christianity is played out. Christendom has given cause to the enemies of Christ to blaspheme. Although our land is a forest of steeples, it is clear to those who have the least spiritual discernment that the churches are in a hopeless state of confusion, a Babylon, the like of which was never previously seen. It has stereotyped *the form* of godliness, but the power of the Spirit has long since departed from the system.

We have the promises of God that the gates of hell and death shall not prevail against *His Church*, that a people shall be prepared as a Bride adorned for her husband, without spot or wrinkle or any such thing. That this united body of believers shall be as a light set on a hill, which cannot be hid; they shall do even greater works than Jesus did. They will keep the unity of the Spirit

in the bond of peace, and be as the five wise virgins, with their lamps trimmed and brightly burning, awaiting the approach of the Bridegroom. The fruits of the Spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, yea, perfect obedience to the law and the testimony, shall be manifested in them. Of them it is further written: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. . . . Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth."

Measure Christendom by this standard, weigh them in the balance, and they are found wanting. But do they lay claim to the above? O yes. Listen: "Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works?" But to this the Lord hath said: "Then will I profess unto them, I never knew you; depart from me ye that work iniquity." Ye compass land and sea to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Their doctrines being so impregnated with the teachings of men, Christendom to-day has no ear for the truth in its purity.

The Lord has set His hand the second time to recover the remnant of His people, but the members and the apostasy see it not, they despise the message and the one who offers it to them. Their attitude will shortly be turned to one of wonder and amazement, as they find that the work which they spurned and tried to crush is working effectively and swiftly, undermining their unsound foundation, and exposing their false teachings, which it will finally destroy, root, seed and branch. They will perish in their unbelief, whilst those who obey the call: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty"; those who realise that there is a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord; those who long for purity, truth and holiness, will rejoice in the hope that the God of Israel will now cleanse their blood which has not been cleansed, remove the thorn in the flesh, separate the tares from the wheat, make them pure and spotless, change their vile body and fashion it like unto His glorious body. To this end the Lord hath sent forth His last message to man, the *Flying Roll*, that the remnant of Israel may respond to His call, enter into a covenant with Him, join with those who seek to obey His word, and with one aim and purpose, one fixed desire, seek that their unequal ways may become day by day more equal with the word of God; that they may wait upon the Lord, learn His will, here a little, there a little, line upon line, precept upon precept, anxiously looking, watching, waiting for His approach, when they shall be changed from mortal to immortality, their blood washed away and made flesh.

Our American Columns.

NICOMKLE MILLS, KENSINGTON PRAIRIE,
B.C.

"I CLOSED up the old year by going over to Blaine, Washington, U.S., hoping to leave second and third Sermons to complete sets.

"I met one who thought the *Roll* was for the return of the Jews to Palestine, and that its publication was for money making. I aimed to show the *Roll* was a key to unlock the deep mysteries, parables, and dark sayings of the Scriptures—for none can deny that the Bible is a sealed book—and its promulgation was for the ingathering and restoration of the outcasts of Israel and the dispersed of Judah, that they may be sealed with the Father's seal. (Rev. vii.) These would be a living people, who would be alive and remain at His coming, who should praise Him. (Isa. xxxviii. 18, 19.) I told him the Jew and Gentile stood on one platform for the salvation of the soul, but Israel would not remain content with anything less than body, soul, and spirit, according to Paul's prayer. (1 Thess. v. 23.) His wife was satisfied and willing to look into the message. I encouraged them to seek the immortal Spirit, and compare Scripture with Scripture and the *Roll* for guidance.

"I found another who had burned the first Sermon. I told her that would never consume it, for Jeremiah was commanded to 'take again another roll, and write in it all the former words that were in the first roll, which Jehoiakim, the king of Judah, had burned.' (Jer. xxxvi. 28.) I am satisfied she is now sorry for burning it. I hope to spend a week canvassing in Fair Haven shortly."

MOUNT PLEASANT, VANCOUVER,
BRITISH COLUMBIA.

"Two gentlemen called for a conversation on Israel's faith. They appeared well educated in the doctrines and traditions of men, which will melt as snow before the fire when compared with the pure word of the law and the testimony. To all their questions and answers we were enabled to meet them with the Word as we have been instructed from the pages of the *Roll*, and feel confident that the conversation we had will prove profitable.

"The next day I met a man who said he had been brought up by Methodist parents, believed in Jesus as the Saviour of the world, and made a profession of religion, verily believing that he was born of God, until his attention was called to this passage of Scripture: 'Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God.' (John iii. 9.) He commenced to study up this most serious and important subject, knowing that he had been guilty of sin every day since his supposed new birth, and was led to wonder why the new birth did not produce the fruits of the Spirit. After sinning and repenting many years he was forced to acknowledge that he had been labouring under a strong delusion. This man's state-

ment of his true condition is sufficient to draw sympathy from any man whose eyes have been opened by the revelation of God to Israel. How plainly is this man's case explained in Sermon II., page 2, of the *Roll*—how true are the words written: 'Woe! woe! woe! to the false shepherds who cause my people to err.' 'In vain do ye worship me, teaching for doctrines the commandments of men.'

"After my conversations with these men they consented to read the Word again. May they not seek in vain for the hidden treasure which God hath revealed in this third and last watch of time, and may the word quoted abide with them and drive away the clouds of darkness. We are having hard times in Vancouver, and there appears to be a famine for the word of life. I have entirely run out of PIONEERS; please send me 100 copies."

AM I A CHILD OF ABRAHAM?

A TEST.

"METHINKS I hear the inward groanings of a distressed and overburthened heart, saying: Ah! sir, for years and years I have sat by the pool of Bethesda—crying, groaning, wrestling in spirit in search of this inheritance, for though Jesus gave me rest, yet I want also to find rest, and what would it avail me to seek for this rest, immortality? How can I, a poor Gentile, obtain the body when it can only be granted to the sealed, the 144,000? How can I, a Gentile, eat of the bread of the kingdom? Must not the children of Israel be first filled? And did not Jesus also say: 'It is not meet to take the children's bread, and to cast it to dogs'? Wherefore what hope have I who am a Gentile?"

Woman, listen! who told thee thou wast a Gentile? The fact that thou art living among the Gentiles does not prove that thou art a Gentile—and I tell thee in the name of the God of Abraham, Isaac, and Jacob that if thou dost seek even as a dog to eat of the children's crumbs under the table, that thou art one of the seed of the kingdom—thou art one of the lost tribes of Israel, for the Gentiles are the multitude, and they will despise the crumbs of the kingdom. Then hearken unto me, O! woman; the multitude both of Jews and Gentiles have been fed and are filled with the five loaves and the two fishes, and have no need of any more: but for thee and the lost tribes of Israel there were twelve baskets full of fragments left of crumbs preserved for this hour. The quantity is nothing, for if Jesus was able to feed five thousand, can He not feed 144,000? Wherefore, enter the ship and come under the law of Christ that thy blood may be cleansed now. Thou knowest well that after Jesus fed those five thousand of Jews and Gentiles, that He sent them away. And He retired into His closet, into a mountain apart to pray, and when the evening was come He was alone. But the ship must continue yet for a little season to be tossed by the waves of the world. We must have contrary winds. But in the night Jesus came." (*Flying Roll* Ser. II., p. 69.)

Truth v. Heresy.

ALL Christendom look forward to the resurrection from among the dead. One would expect, therefore, to find unanimity on the subject, and to obtain without difficulty a clear exposition of the doctrine; but it is quite the reverse. There is as much diversity of opinion on this as on other Scriptural matters, and seldom indeed is a preacher heard to express his views in a plain straightforward manner. Dr. Pierson, however, cannot be accused of ambiguity, for according to a printed report of his sermon, he has stated his opinions very explicitly. Preaching from the words, "I am the resurrection and the life," it seemed to him, he said, that our Lord's words bear the following construction: "I am the resurrection—that is, for the body that you bury; 'I am the life'—that is, for the soul that leaves the body." He deals similarly with a passage in Paul's writings: "Even they also which—according to their bodies—sleep in Jesus shall—according to their souls—be brought with Him in glory." The rev. gentleman appears very positive as to what will take place at the resurrection, observing with reference to the following that "if this is not the truth it ought to be," and assures his congregation that "the moment you get this conception fixed in your mind the whole testimony of Scripture is perfectly harmonious."

"You are a saint of God; you die; your body is buried in the grave, but the spirit returns unto God, who perhaps provides it with a temporary house in the heavens until the body shall be raised. Now when Jesus Christ comes in glory you, the saint now in glory, having died, come back with Him, and He quickens your mortal body that is in the grave; it rises, and you, the redeemed soul, join the resurrected body, and the whole man is introduced and ushered into redemption."

We venture to say that the testimony of Scripture is utterly opposed to such ideas, and this we will endeavour to show. As an "absolutely decisive" proof, the Doctor quotes the words of Jesus to the thief on the cross: "To-day shalt thou be with me in Paradise," believing that the soul of the malefactor was in heaven with Jesus within twenty-four hours. The question, therefore, for us to consider is whether it is "perfectly harmonious with the whole testimony of Scripture" to understand a *day* as being of twenty-four hours' duration. Peter says, "One day is with the Lord as a thousand years and a thousand years as one day." In the writings of Hosea we find a day represents a dispensation of two thousand years each. "After two days," says the prophet, "will He revive us, and in the third day He will raise us up and we shall live in His sight." After four thousand years Jesus came and revived the hope of Israel, being, as Paul says, "a minister of the circumcision for the truth of God to confirm the promises made unto the fathers"; and in the third day or dispensation, He will raise Israel up, gathering them from among the nations whither they are scattered, and fulfil in them the promises made to Abraham,

Isaac and Jacob. "I do cures," said Jesus, "to-day and to-morrow and the third day I shall be perfected." Perfected by receiving His Bride, His Church, the Latter House of Israel, whose glory is to be greater than the former house now at the end of this dispensation. And this was typified by the marriage in Cana which took place on the "third day." Man will be made in His image within the sixth thousand years, spoken of in Genesis as the "sixth day." We may mention that a full explanation is given in the first Sermon of the "Extracts from the *Flying Roll*, concerning the "third day," but what we have said will suffice to show that the testimony of Scripture is by no means harmonious with the idea that Jesus meant a day of twenty-four hours; and it will be remembered that He Himself, when His soul and body were laid in the tomb, went and preached to the spirits in prison, and that on His appearing to Mary after His resurrection He said, "Touch me not, for I am not yet ascended."

WHERE IS THE SOUL UNTIL THE RESURRECTION?

Another passage brought forward by Dr. Pierson in support of his views is from Paul's writings, where he speaks of being "absent from the body, present with the Lord." But this is no evidence that Paul expected his soul would go to heaven immediately after the death of his body. For it must first be shown when the soul can be said to be absent from the body. There is little doubt that Paul, in common with other Jews, quite understood that the soul remained in the grave until the resurrection; he looked forward to that time for his reward. "Henceforth," said he, "there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me *at that day*." Martha was quite sure her brother would rise again *at the last day*; Jesus did not rebuke her for expressing such a belief, but said, "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live, but whosoever liveth and believeth in me shall *never die*." He pointed her to a higher glory than the resurrection of the soul which she already believed in, and He showed His power to accomplish it by raising Lazarus, the miracle standing as a figure of the great redemption promised to Israel, the redemption of the body. Lazarus was not a partaker of this glory, for he afterwards died, but, like all other miracles Jesus performed, this had reference to the work God will perform in His elect during these last days.

NOT YET ENTERED INTO THE JOY OF THEIR LORD.

A third reference to Scripture was made by the preacher above mentioned in the endeavour to justify his opinion: "God is not the God of the dead but the God of the living, for all live unto Him." And he added:

"They do not live unto you and me; they are gone, and we see them no more; but to Him they are just as much living as they ever were, and they are living in His presence, and they are sharing the glory of His joy."

We need hardly remind our readers that the word of God does not say they are living

in His presence and sharing the glory of His joy. Jesus simply said "all live unto Him"; His words were intended to prove the *resurrection*. He said, "Now that the *dead are raised*, even Moses showed at the bush, when he calleth the Lord the God of Abraham, the God of Isaac, and the God of Jacob." All live unto Him, for "All souls are mine, saith the Lord," but they are not sharing the glory of His joy at present. "No man," said Jesus, "hath ascended up to heaven but the Son of man which came down from heaven." His soul was not left in hell—hades, the grave—neither did His flesh see corruption, as David prophesied of Him; but of David himself, Peter said, "He is not ascended into the heavens." In common with the penitent thief and all other believers his soul remains in the grave unto this day.

IF OTHERWISE, WHY A JUDGMENT DAY TO COME?

Another difficulty presents itself in connection with this erroneous doctrine when we consider the day of judgment; for of what object will judgment be on the day of resurrection if the righteous and the wicked have already been allotted their respective rewards and punishments? It is written, "His reward is *with Him*," to give unto every man according as his works shall be. He comes the second time to judge the quick and the dead, to divide the righteous from the wicked, as a shepherd divideth the sheep from the goats; then will the judgment and division take place, not before, for at death, as Solomon says, "all go to *one place*." The sleep of the just will be sweet, but that of the wicked like a troubled dream. It will seem but as a moment from death to the resurrection to those who die in the Lord, hence Paul might well say, "Absent from the body to be present with the Lord." At that day "all that are in the grave shall hear the voice of the Son of God, and shall come forth, and they that hear shall live"; but as John says, "the rest of the dead live not again until the thousand years are finished."

In order to understand the doctrine of the resurrection aright it is absolutely essential to know that man is composed of three distinct and separate parts—body, soul and spirit. Christendom look upon soul and spirit as one and the same thing, and seeing the Scripture says, "The spirit returns to God who gave it," they believe the soul is carried to heaven at the decease of the body, and consequently think the body will be resurrected, for there is nothing else to rise. Elementary truths are either misunderstood or altogether neglected, and error follows upon error until their whole system of doctrine has become a confused jumble of dogma and superstition. In his first Epistle to the Thessalonians, Paul enumerates these three parts, and in another place the Apostle says, "The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." Each of these parts has a separate destiny. At death the spirit returns to God who gave it, the soul remains in the grave with the body, which turns to dust as it was—to corruption. At the resurrection those

"that sleep in the dust," to use the words of the prophet Daniel, shall awake; the soul being quickened by the return of the spirit. The union of the spirit and soul forming a celestial body as the angels in lieu of the natural body which has gone to corruption, for "thou sowest not that body that shall be; it is sown a natural body, it is raised a spiritual body."

THE GRAVE CONSUMES THE BODY.

Death is the curse pronounced upon man in the beginning, because of transgression; the grave is as fire, consuming the bodies of all that are put therein, as it is written: "Drought and heat consume snow waters, so does the grave those which have sinned." The death of the body is the wages received by every one whose sin is not totally removed whilst living, whose blood is not cleansed from the tares sown there by Satan, repentant and unrepentant, believer and unbeliever, there is no difference. The blood of Christ was shed for the salvation of the *soul*; under the Jewish law blood made atonement for the *soul*; so that both Gentile and Jew believe to the saving of the *soul* only; that is the end of their faith. They are delivered unto Satan for the destruction of the *flesh*, but their souls will be saved in the day of the Lord Jesus, by faith. This is a great glory; it is to become a child of God in the resurrection, an inheritor of the kingdom of heaven, to be made as the angels, it is to be saved from the second death. But there is a far greater glory; the curse of death is to be removed, the first death, the death of the body is to be taken away, Christ being both the resurrection and the life. He shed His blood to ransom the souls of all men either at the first or second resurrection, but He gave His body for the living, that whosoever liveth and believeth on Him should *never die*. Paul says, "If any man's work be burned," that is, consumed in the grave, "he shall suffer *loss*, but he himself shall be saved yet so as by fire." But, we would ask, if the body were raised again what would be lost? Absolutely nothing, the three component parts of man would be intact, death would be no curse. There would be nothing gained by having evil removed and the blood cleansed if faith and repentance were sufficient to save spirit, soul and body. The Apostle Paul knew the difference between being preserved blameless unto the coming of our Lord Jesus Christ, and being buried with Him by baptism unto death in order to be raised in the likeness of His resurrection; he knew that we should not all *sleep*, but he said, "We shall all be *changed*"; the souls of the righteous will be raised from corruption to incorruption, and the bodies of those who are alive at the coming of our Lord will be changed and fashioned like unto His glorious body.

PREPARATION NECESSARY FOR IMMORTALITY.

It is not, as some think, a matter of chance whether we remain unto the coming of the Lord; there is a great preparation to take place in a people elect and chosen from the foundation of the world. The preparation is the redemption of the body by overcoming all evil, and the elect people are the children

of Israel, whose fathers all died in faith not having received the promise, God having provided some *better thing* for us. Paul caught a glimpse of this "better thing," and groaned for the removal of the thorn in the flesh, without which he knew he could not obtain the prize he sought, the immortality of the body. Like David he knew there would be a great difference between the living and dead. The Psalmist said, "I know that Thou hast delivered my soul from death; wilt Thou not deliver my feet from falling that I may walk before God in the light of the *living*?" He knew that by faith a mansion would be prepared for him in his Father's house, and that sin would not be imputed to him at that day, but he did not want to "suffer loss," he sought for his earthly body to be made the temple of the Holy Ghost, that it should "live for ever and not see corruption." He cried, "I will not give sleep to mine eyes or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob." He saw in the distant future the time when the sentence of death would be withdrawn, when the consumption decreed would overflow with righteousness, and God would loose those appointed to death. (Psa. cii. 20.) This reprieve from death, he said, was "written for the generation to come." It is written: "A seed shall serve Him, and it shall be accounted to the Lord for a generation." But Isaiah tell us: "The grave cannot praise Thee, death cannot celebrate Thee; they that go down to the pit cannot hope for Thy truth: the living, the living, he shall praise Thee, as I do this day." This is the seed to whom the promise was made, who shall keep the commandments of God and have the faith of Jesus; and as His body saw not corruption neither shall theirs; they shall never perish, never die, but remain unto His coming, and be made members of His body, of His flesh, and of His bone.

A REWARD NOT RECKONED OF GRACE.

"Redemption from death," says the Rev. Edward White, "is ever spoken of as the 'gift of God,' not as the reward of merit." This is perfectly true so far as the salvation of the soul is concerned. The blood of Christ alone ransoms the soul from death, He is the propitiation for the sins of the whole world, no soul could be saved from eternal death but for His atoning sacrifice. To those who believe on Him and repent of their sins He grants salvation at the first resurrection; by faith they are saved through grace, and that not of themselves; it is the gift of God. That Jude speaks of as the "common salvation," and Paul refers to it in these words: "We are not of them which draw back unto perdition, but of them that believe to the saving of the soul." They who draw back unto perdition, who reject the offer of a free salvation without works, suffer the second death, banished from God during the one thousand years' millennial reign of Christ, for as John says: "The rest of the dead lived not again until the thousand years were finished." They are then released from their imprisonment, God having devised means that His banished be not expelled from Him; the evil power which held them prisoners will be destroyed

for ever, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away. (Rev. xxi. 4.) To escape from the second death is no mean salvation. John describes the condition as "Blessed and holy": but we wish to point out that there is something greater than the common salvation, something beyond the gift of grace which is obtained without works, so that we cannot entirely agree with the Rev. Mr. White when he says that deliverance from death is not spoken of as the "reward of merit." Paul says that to him that worketh

THERE IS A REWARD,

not reckoned of grace but of debt. John in his Revelation wrote, "Blessed are they that do His commandments that they may have a right to the tree of life." Whilst fully admitting that it is God who worketh in us both to will and to do according to His good pleasure, the promise of immortality is *only* to those who continue patiently in well doing. So far from "deliverance from death not being spoken of as the reward of merit," it is expressly stated in the Scripture in the terms of a covenant, "Keep my commandments and *live*." "Keep my statutes and my judgments, which if a man do he shall *live* in them." The conditions of the blessing and the curse are very clearly defined in the 26th chapter of Leviticus and the 28th of Deuteronomy. Nor is it confined to the Mosaic law, for Jesus proclaimed substantially the same covenant, "If a man keep my saying he shall *never see death*." He said that the Word came down from heaven "that a man might eat thereof and *not die*." Many will exclaim, In that case no one having fulfilled the law or kept the saying of Christ in its entirety, no one has received immortality. And this is correct, for Paul, speaking of Jesus, says, "He only hath immortality." Man by faith and repentance may receive the free gift of grace, the salvation of the soul in the first resurrection, but deliverance from the death of the body can only be obtained by fulfilling the conditions laid down. Some will say, Did not God tell Paul that His grace was sufficient for him? True, but Paul did not obtain the highest prize; he admitted he had not attained or were already perfect. He said he saw in part and prophesied in part, but when that which was perfect should come that which is in part should be done away. It was in answer to his prayer for the removal of

THE THORN IN THE FLESH

that God told him His grace was sufficient. He sought for the work to be done in him which should give him a *right* to the tree of life, deliverance from the death of the body, that work being the cleansing of the blood and the removal of all evil from the body, for corruption cannot inherit incorruption. Falling short of this the great Apostle of the Gentiles looked forward to the resurrection morn, when he should receive a crown of righteousness which the Lord will give, not to him only, but to all them that love His appearing. He received visions and revelations of this glory from the Lord, which made him wretched; he groaned to be de-

livered from death, he said all who had the firstfruits of the Spirit groaned, waiting for the adoption, to wit, the redemption of the *body*. Paul spoke of it as a mystery—to the Gentiles he said: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed." Those who are alive and remain unto the coming of the Lord, having done the work necessary to enable them to stand when He appeareth, will have their vile bodies changed and fashioned like unto His glorious body; and the dead in Christ will be raised with spiritual bodies as the angels, changed from corruptible to incorruptibility in the twinkling of an eye. These are the two glories man may choose between. Remember, one is a free gift without works, the other is far higher and can be obtained only by dwelling continually in the Spirit, doing the works that Jesus did and greater works than He did, overcoming evil and the very appearance of evil.

* * *

With reference to the *greater* works than Jesus did, the rev. gentleman above quoted had something to say on this subject. He considered that "many of the conversions effected by the modern missions of the Gospel are more decisive evidence of its abiding supernatural power than was the cure of the life-long cripple at the Temple gate, or the raising of Lazarus at Bethany." He further stated that the cannibals of New Guinea, among others, have been converted within fifty years into intelligent and godly Christians. But assuming this to be true, we would ask, In whom and by whom was the greater work done? We suppose the most that is contended for the enlightened heathens is that they have come to the knowledge of the atoning merits of Christ's sacrifice. And was not Christ's atonement a greater work than their faith? But Jesus said, "Greater works than these shall *ye* do." Will it be said that the missionaries did the "greater works"? Jesus said that many would prophesy in His name and do many wonderful works, and yet be found on the left hand at the day of judgment; indeed, the Pharisees who compassed land and sea to make one proselyte, Jesus said should receive the "greater damnation." He did not condemn zeal accompanied with knowledge and good works, but their empty profession. True Christianity does not consist in *sounding* salvation over land and sea, but in doing the will of the Father. Jesus declared, "My work is to do the will of Him that sent me." To obey is better than sacrifice. The whole duty of man, Solomon tells us, is to fear God and keep His commandments. Christendom, we think, has quite overlooked the real significance of Christ's words relative to the "greater works"; He did not refer so much to His power to work miracles as to the overcoming of evil; no man has done a greater work than He did in that respect. The promise, however, remains on record and will shortly be accomplished, "Greater works than these shall *ye* do." The Gentiles look on the surface of things, on outward signs and manifestations, they look for evidence in the number of *professing* Christians, the number of communicants, &c., but not one has come up to the standard of Jesus. "Be ye

therefore *perfect* as your Father which is in heaven is perfect." This is the fruit the Husbandman expects. Jesus said in His day that the fields were white unto harvest; but He alone was ready, He was tempted and tried and overcame, He only brought forth the perfect fruit of immortality. Israel, however, will do a greater work than He did by overcoming their own evil and the evil of others, the evil within as well as without. Jesus had no evil within to contend against. He was the pure seed of the woman without sin, He went from purity to perfection. Israel must go from sin and pollution to perfection; they start from a stage lower, being polluted with evil through the fall, therefore their triumph over sin and death will be a "greater work."

A FEW CONTRASTS.

YOU believe on the Lord Jesus Christ, and have repented of your sins. What do your faith and repentance secure? The Lord hath appointed a day in which He will judge the world. All that are in the graves shall hear His voice, and come forth to give an account of the deeds done in the body. Having only sought the forgiveness of your sins, your body having been laid in the tomb, your soul will, at the first resurrection, be placed on the right hand; you will then enter into the joy of your Lord.

This is a great and glorious hope, but it is not the greatest promise offered by God in His word. If you are unwilling in this lifetime to seek for the redemption of your body from death, content with the soul's salvation, you will be among those alluded to in the following words: "Blessed and holy is he that hath part in the first resurrection, for on such *the second death* hath no power." But your covenant with the first death will not have been disannulled: you cannot be a participator in the hope: "In the way of righteousness is life, and in the pathway thereof there is *no death*."

You will obtain a free gift of grace, without works, but will fall short of the prize secured by those who work out their own salvation with fear and trembling. To him that worketh the reward is not reckoned of grace, but of debt.

"My sentence is that we trouble not them" (with the law), "which from among the Gentiles are turned to God, but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. . . . It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things . . . from which if ye keep yourselves ye shall do well." (Acts xv.) Apart from this you have nothing to do with the law, it was nailed to the cross for the Gentiles—**BUT**—a people will be found, God's elect, the remnant of Israel, who will now, at the fulness of the Gentiles, fulfil both law and Gospel, in every jot and tittle, not of themselves, but by the anointing of the Spirit (Heb. viii. 8-10), and as a consequence they will obtain exemption from the first death (John viii. 51); they will abide Christ's coming, and stand when He

appeareth. To them the Scripture appeals: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb *for all Israel*, with the statutes and judgments." (Malachi iv. 4.) "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (Rev. xiv. 12.)

You seek a glory for which "whosoever will" may come. But by remaining at *the principles* of the doctrines of Christ you will not attain unto perfection; you will not be one of God's elect. That glory is specially reserved for the children of Abraham: "Israel, mine elect, I have surnamed thee, though thou hast not known me." (Isa. xlv. 4.) Elected to escape the destruction of *the body*, to be made in the image and likeness of God.

You are content with "the common salvation" (Jude 3), that which is common to all men; nevertheless there will be those who will perceive that there is a more valuable hope and doctrine, "the faith once delivered to the saints." Paul declared that the Lord hath provided "some better thing" for *the people of the saints*. (See Heb. xi. 40.)

In the resurrection they neither marry nor are given in marriage, but are as the angels of God which are in heaven. Evidently then we must look elsewhere for those who are to go to the marriage of the Lamb, to become the Bride of Christ.

Peter declares that *the end* of the Gentiles' faith is the salvation of their souls. We seek the redemption of body, and soul, and spirit. (1 Thess. v. 23.)

The glory of the celestial—a spiritual, heavenly body in the resurrection—is one; the glory of the terrestrial—man's vile *body* changed and fashioned like unto Christ's glorious body—is another.

The participators in the first resurrection are: "A great multitude, *which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands*." (Rev. vii. 9.) But "*I heard the number of them which were sealed*"—surnamed Israel, to become Israelites indeed in whom there will be no guile—"and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." (Rev. vii. 4.)

WHAT IS THE TENTH PIECE?

NINE virtues were uttered by Jesus in His sermon on the Mount: Blessed are the poor in spirit, blessed are they that mourn, blessed are the meek, blessed are they which do hunger and thirst after righteousness, blessed are the merciful, blessed are the pure in heart, blessed are the peacemakers, blessed are they which are persecuted for righteousness' sake, blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely*, for my sake.

Nine virtues were uttered by Paul, which are the fruit of the Spirit: Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.

We have nine again in 1 Cor. xii. 7-11 : "The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith by the same Spirit ; to another the gifts of healing by the same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues."

The tenth virtue is obedience, which perfects the other nine, and brings man to the image and likeness of God. Those who receive the new birth from Jerusalem above, the mother of the free, will be perfect and entire, wanting nothing. Disobedience produced death : obedience will merit immortality.

SERMON BY J. J. JEZREEL.

TEXT :—"A man can receive nothing, except it be given him from heaven." (John iii. 27.)

THE man who uttered this great truth and prophetic speech was no other than John the Baptist, the forerunner and messenger of Jesus at His first coming in the flesh : And now at His second coming in the Spirit He sends you His messenger again, overshadowed by the spirit of Elijah ; even the messenger of the covenant, whom He promised to send before the coming of the great and dreadful day of the Lord, the great hour of temptation.

The mission of Noah was to warn the antediluvians of the approaching judgment of God which would soon overtake them. He warned them to enter the ark of safety, ere the windows of heaven were opened and the fountains of the great deep were broken up. John the Baptist warned them to flee from the wrath to come, and called upon all men to repent and be baptised for the remission of sins, and ushered in the kingdom of heaven. But now in these days of Daniel, or third and last watch of the eleventh hour, He sends you Elijah, who shall sit as a refiner and purifier of silver ; he shall purge Israel from all dross and all tin, which is the tares in the blood, and the uncleanness in which we were all begotten and conceived of the first graft. He holds this *last* messenger, or instrument who is now here, as a fan in His hand to fan the smoking flax into a blaze ; and eventually to fan the furnace, until it becomes seven times heated. By this instrument He will thoroughly purge His floor and overturn the house of merchandise, overthrowing their tables, pouring out the changers' money, and drive out of His temple the worldly traders in sheep and oxen, of Christendom, by this whip in His hand. He will light the candle of His bride with the live coal from off His altar, and she will cleanse and sweep the house, the body of Israel,

THE TEMPLE OF THE LIVING GOD,

until it is made pure and without spot or wrinkle or any such thing ; until this vile temple or body be changed and fashioned like unto the glorious body of the Bridegroom flesh and bone in immortality.

In the first dispensation a waterproof ark,

pitched within and without with pitch, was needed to ride safely over the waters of death, which covered the earth. So now Elijah has come to make the same ark fireproof, by burning up the wood, hay, and stubble, or false doctrines of Christendom, and make it as gold, silver and precious stones, placing it upon the tried and precious corner stone, and foundation, Jesus Christ.

Jesus tells us in the 24th chapter of Matthew that, "As the days of Noe were, so shall also the coming of the Son of man be." A Noah was required in the first dispensation to proclaim the near approach of the new heavens and the new earth. So now Elijah has come with the everlasting Gospel, to open the two leaved gates of law and Gospel, and cause Israel to enter in at the strait gate, the narrow way which leadeth unto immortality, but few there be that find it ; as only a few found the door of the ark built by Noah. Many were, yea ALL were called in the days of Noah ; but few, only eight persons, were chosen to enter the ark. Many are called to-day by Elijah, through the trumpet of the *Flying Roll*, but few (only 144,000) are chosen : so it is written in the Roll of Isaiah : "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."

SAVED FROM WHAT !

Saved from death and the grave. This is the remnant or 144,000 spoken of by John in Rev. xiv. 4 ; "These were redeemed from among men, being the firstfruits unto God and the Lamb." Mark, it does not say that they were redeemed from death and the grave, but from among living men. The same remnant spoken of again in the 17th verse of the 12th chapter of Revelation : "And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." It is also written that many widows were in Israel in the days of Elias during the great spiritual famine then in the land. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto one solitary woman that was a widow. So now Elijah is sent to one woman only—a widow—who holds the bill of her mother's divorcement from Satan, the man of sin. This widow has cast in all her possessions, even her two mites for law and Gospel, into the treasury or bank of the kingdom of God. She has sold all that she had to purchase the field to obtain the pearl of great price secreted therein, which the first Eve hid in the third measure of meal. There were also many lepers in Israel in the time of Eliseus the prophet : and none of them was cleansed saving Naaman, the Syrian. Ten men that were lepers stood afar off and lifted up their voices and said : "Jesus, Master, have mercy on us." He told them to go and show themselves unto the priests, to prove He had not come to destroy or do away with the law and the prophets, but to fulfil both : "and it came to pass that as they went they were cleansed." But there was only *one* who

RETURNED TO GIVE GLORY TO GOD.

This tenth man who returned prefigured the ten tribes of Israel now scattered among the

Gentiles, who are returning from their Babylonish captivity and state of leprosy ; as it is written in the 13th verse of the 6th chapter of the Roll of Isaiah : "But yet in it shall be a tenth ; the tenth virtue of obedience which has been lost since the fall of Adam, and it shall return and shall be eaten, as a teil tree, and as an oak, whose substance is in them, when they cast their leaves, which is the blood ; so the holy seed shall be the substance thereof." What shall we say then ? Is there any unrighteousness with God ? God forbid, for He saith to Moses : I will have mercy upon whom I will have mercy. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Hath not the Potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour ? But we ask what honour to God are those vessels which are broken up in the grave ? Were they not made upon the Potter's wheel fitted to destruction, the destruction of their earthly bodies or vessels, that they might be remoulded in the likeness of angels at the resurrection of the dead ?

Where then shall we look for the key that shall unlock this mystery ? Respected hearers ! You will find the key in our text : "A man can receive nothing except it be given him from heaven."

In the 18th verse of the 16th chapter of Matthew Jesus told Peter that flesh and blood could never reveal to him that He was the Christ, the Son of the living God, but received that revelation

DIRECT FROM HEAVEN.

Paul writing to the Galatians said : "I certify you brethren that the Gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ, for God shall reveal even this unto you." Paul saw visions and received revelations of these latter days up in the third heaven, in Paradise, which is the Spirit of God, where he heard unspeakable words, unlawful for a man to utter.

Christendom turns out its preachers from Oxford, Cambridge, and other worldly universities, where they are run into a mould of ritualism, creed and a form of godliness without power, by blind leaders of the blind, and all fall together into the ditch, the pit, the grave. But God's chosen servants, instruments and messengers have all been taught of God, as it is written in the 45th verse of the sixth chapter of John : "And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." How can ye believe which receive honour one of another, and seek not the honour that cometh from God only ? Gamaliel, speaking to the learned doctors of the Jewish Sanhedrim, said : "If this work be of men it will come to nought ; but if it be of God

YE CANNOT OVERTHROW IT."

It is impossible for one man to impart spiritual gifts and discernment to another. He can receive *nothing* except it be given him from heaven. He must receive it through the anointing of the Spirit of God, as it is written in 1st John, 2nd chapter and 27th

verse: "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." Jesus said: "Ye *will not* come to me, that ye might have life," for "no man *can* come to me, except the Father which sent me draw him." "Draw me, and we will run after Thee," was the language of King Solomon.

Christendom may boast of being free moral agents. No doubt they are in earthly things. They may sing: "I have found Jesus," but I tell you by the word of the living God that: "Ye *have not* chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain." But "Every plant which my heavenly Father hath not planted shall be rooted up." It is a wild plant sprung up of itself, and can never bear fruit upwards for the kingdom, but must be rooted up as a cumberer in the vineyard, a thief and a robber that has climbed up some other way.

In every age God has always chosen His own instruments and messengers to make His will known to the sons of men; dealing with men

AFTER THE MANNER OF MEN.

If the Lord had need of a leader to deliver the children of Israel from Egypt, he does not choose one from the great, the learned or the wise, but has in every instance chosen foolish things to confound the wise; the despised among men and poor of this world, such as Moses sent adrift on the waters of death, in an ark of bulrushes, daubed with slime and pitch; and when he came of age the Lord led him to the back side of the wilderness, where He taught him, being shut up *alone* with God. Thus he delivered the children of Israel from the hand of Pharaoh, and not a hoof of the cattle of Israel was left behind. He chose the bone of an ass in the hand of Samson to slay heaps upon heaps, a thousand men of the Philistines, and afterwards He caused water to flow from a hollow place in the jawbone to quench his thirst. He also caused the dumb ass to speak with man's voice, and rebuke the madness of Balaam. God has ever chosen the weak to confound the mighty. He did not choose a mighty warrior to face the defiant Goliath, but a poor shepherd boy, despised by his own brethren for his apparent presumption. Young David went forth in the strength of Israel with the sling and stone from the brook of truth, and smote the gigantic error in his forehead, and cut off his head with the sword that he had dared defy the army of Israel with. The God of Israel never chose the nobles of the land to sit at His banquets, but the publican, the harlot and the sinner, who like Mephibosheth were

LAME ON BOTH THEIR FEET.

These He invites to sit at His table continually. He calls poor, unlettered fishermen to follow Him, and to plant the seed of the kingdom of heaven upon the earth. The stammering lips of the foolish, the simple and the mad are those whom God hath ever chosen to proclaim His everlasting Gospel for a witness unto all nations. A man can

receive nothing except, it be given him from heaven; a man could receive nothing until the Lion of the tribe of Judah, the root of David, had prevailed to open the book and to loose the seven seals thereof.

Jesus, the Bridegroom, in the 28th verse of the 8th chapter of John said: "I do nothing of myself; but as my Father hath taught me, I speak these things." If Jesus, in whom no sin was found, could do nothing of Himself except as He received it from heaven, how much less can the Bride, shapen in iniquity and conceived in sin?

In conclusion, we must all bow our heads to our text and acknowledge that we have received nothing but what has been given us from heaven, whether good or evil. And so said Job in the 10th verse of the second chapter of the book of Job: "What? Shall we receive good at the hand of God, and shall we not receive evil?" "*We know*," said Paul in the 28th verse of the 8th chapter of Romans, "that

ALL THINGS WORK TOGETHER FOR GOOD

to them that love God," for, thus saith the Lord: "I form the light, and create darkness: I make peace, and create evil: I, the Lord, do all these things." "The Lord shall rise up in Mount Perazim; He shall be wroth as in the valley of Gibeon, that He may do *His work, His strange work*; and bring to pass *His act, His strange act*. Behold He taketh away; who can hinder Him? Who will say unto Him: what doest Thou? If He cut off and shut up or gather together, then who can hinder Him?" The great Alpha and Omega, the first and the last, hath decreed from the beginning that a man shall receive nothing except it be given Him from heaven. And he who endureth unto the end, and is saved from death and the grave will thank the eternal Father of all spirits that He has hid these things from the wise and the prudent, and has revealed them unto babes.

TESTIMONY OF THE DYING THIEF.

THERE are several points in the statements made by the repentant malefactor as he hung on the cross between life and death, which might well be taken to heart by modern theologians. After bearing witness to the spotless humanity of Jesus: "This *man* hath done nothing amiss," he then bore testimony to His divinity: "*Lord*, remember me when Thou *comest* into Thy kingdom." Our Lord's reply to his request was: "To-day shalt thou be with me in Paradise." Here is a sermon in a few words. It strikes a blow at the idea cherished by Christendom that the soul of the believer is transported to the realms of bliss immediately after the death of the body. The request of the thief was that he might be remembered when Christ came into His kingdom, proving that he knew how to ask aright, that he possessed spiritual discernment which many to-day might envy.

There is no biblical proof that the soul of any, save that of Jesus, has ascended to heaven. "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." It was said to Adam: "In the day thou eatest

thereof thou shalt surely die." Did he expire in twenty-four hours? "One day is with the Lord as a thousand years, and a thousand years as one day." (2 Peter iii. 8.) Adam lived 930 years after the curse had been pronounced upon him. Jesus did not enter Paradise within twenty-four hours of His crucifixion; He, both soul and body, was not raised from the grave until the third day. Hosea gives us the key to the duration of the day alluded to by our Lord: "After two days will He revive us, and in the third day He will raise us up and we shall live in His sight." After two days, two dispensations of 2,000 years in each, had passed by, Christ revived the hope of Israel. In this third dispensation or day the first resurrection will take place, and the repentant thief will then enter into the joy of His Lord—when Christ cometh into His kingdom; as He said: "This generation shall not pass till all these things be fulfilled." That incorruptible glory is *reserved* in heaven for every true believer.

If the soul ascended with the spirit on the death of the body (for it is clear from Heb. iv. 12, that spirit and soul are not synonymous), what would there be left to rise in the resurrection, seeing that the dead body can never be resuscitated? Absolutely nothing, for Job saith: "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more, he shall return no more to his house." Thou sowest not that body that shall be. God giveth it another body as it hath pleased Him. It is the soul which will come forth from the grave, where it has been sleeping since the body paid the wages of sin. David prophesying of the resurrection said: "Thou hast brought up my soul from the grave." The souls of the martyrs, according to Rev. vi. 9, are under the altar, in accordance with God's word to Daniel: "Thou shalt rest, and stand in thy lot at the end of the days."

Have you thought that Paul held the idea that he would close his eyes here one moment and open them the next moment in heaven, because he said: "Absent from the body, to be present with the Lord"? Let him speak for himself: "*Henceforth* there is *laid up* for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day*, and not to me only, but unto all them also that love His appearing." (2 Tim. iv. 8.) "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day . . . for David *is not ascended into the heavens*." (Acts ii. 29, 34.) "I go to *prepare a place* for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also." (John xiv. 2, 3.) "*His reward is with Him*, and His work before Him." (Isa. lxii. 11.) At that day, and not before, the righteous will enter into the joy of their Lord; then will they be placed on the right hand; then will they inherit that glory, incorruptible and undefiled, *reserved in heaven* for every true believer.

CANVASS among your friends for subscribers for the "Pioneer of Wisdom." We send one copy monthly for a year, post paid, on receipt of 1s. 6d.